# A treatyse of the iustificatyon by faith only, otherwyse called the parable of the wyked Mammon.

Ro. iii.

We holde that a man is iustified by fayth, without the workes of the law. Anno. 1536.

# To the Reader.

# ¶ wyllam Tin-

## dale otherwyse called hychins to the reader.

GRace and peace with all maner spirituall kelynge and lyuinge worthy of the kindnes of Christ, be with the reader and with all that turst the wyll of God Amen. The cause why I set my name before this litle treatise and haue not rather done it in the new testamēt is, ỹ then I folowed ỹ councell of Christ which exhorteth men Matth. vi. to do their good deades secretly and to be cōtent with the conscience of welldoynge, & that good seyth vs, and pacietly to abyde the rewarde of ỹ last day which Christ hath purchased for vs: & now wold fayne haue done lykewyse, but am compelled otherwyse to do.

Whyle I abode a faythfull cōpanyon which now hath taken another

wyage vpon hym, to preach Christ where (I suppose) he was neuer yett preached (God which put in his hart thither to go sende his spyrite wyth hym, cõforte him, and bringe his purpose to good effecte) one Willã Roye a man somewhat craftye when he cõmeth vnto new accoyntaunce and before he be thorow knowen and namely when all is spent, came vnto me and offered his helpe. As longe as he had no money, cõwhat I could rule hym, but as soone as he had got tẽ hun money, he becam lyke hymselfe agayne. Neuertheless I suffred all thynges tyl that was ended which I could not do alone without one both to wryte and to helpe me to compare the tertes together. When that was ended, I toke my leaue and bad hym fearefull for oure two lyues, and as men say a daye longer. After we were departed he wente, and gat hym new frendes which thyng to do he passeth all that euer I yet knewe. And to

when he had stored hym of money he gote hym to Argentyne where he professeth wonderfull faculties and maketh boast of no smal thinges. A year after that and now. xii. Monethes before ẏ pryntynge of this worke, came one Jerom a brother of Grenewich also, thorow Wormes to Argentyne, sayenge that he entēded to be Cristes disciple another whyle and to kepe (as nye as God wold geue hym grace) the profession of his baptyme, and to gett his lyuynge with his handes, and to lyue no lēger ydely and of the sweate and labour of those captyues which they had taught, not to beleue in Christ: but in cutt showes & russet coetes. Whiche Jerom with all diligence I warned of Royes boldnesse and ethorted hym to beware of hym and to walke quyetly and with all pacience & longe sufferynge accordinge as we haue Christ and his Apostles for an ensample, which thynge he also promysed me. Neuerthelesse when

he was comen to Argentyne wyllyã Roye (whose tũge is able not only to make fooles sterke madde, but also to deceaue the wyseste that is at ỳ fyrst syght and acquaintaũce) gate him to hym & set hym a worke to make rymes, whyle he hym selfe translated a dialoge out of laten in to englysshe, in whose prologe he promyseth more a greate deall than I fere me he wyll euer paye. Paul sayeth the secõde pistell to Thimothe the seconde Chapter, the seruaunt of the lorde must not stryue, but be peaceable vnto all men & ready to teach, & one that can suffer the euel with mekenesse, and ỳ cã enforme thẽ ỳ resist. If God at ony tyme wyl geue thẽ repẽtaũce for to knowe ỳ treuth. It becõmeth not thẽ the lordes seruaunt to vse raylynge rymes, but Gods wordes which is the right weapõ to slay sine, vice & al iniquite. The scripture of God is good to teache & to improue. ii. Thi. iii. tes. ii. Paul speakinge of Antichrist sayeth.

With gods worde ought a man to rebuke wickednes and false doctryne and not with rayling rymes.

whom the Lorde shall destroye with the spirete or breth of his mouth, that is, with the worde of God. And .ii. Corinthians .x. The weapens of our warre are not carnall thynges (sayth he) but myghty in God to cast downe stronge holdes and so forth: that is, to destroye hye buyldynges of false doctrine. The worde of God is that day wherof Paul speaketh .i. Cor. iii. which shal declare al thynges, and ỹ fyre which shal trye euery mãs werke and cõsume false doctrine: with that swearde ought men sharply to fight, and not to rayle with foolysh rymes. Let it not offẽde the that some walke inordinatly, let not the wickednes of Judas cause the to despise ỹ doctrine of his felowes. No man ought to thynke that Steuen was a false preacher because ỹ Nicolas whiche was chosen felowe with hym. Actu, vi. to minister vnto the wydowes, fell after in to great hereses as histories make mencion. Good and euel go alwayes

together, one can not be knowē with out ỹ other. Marke this also aboue all thynges that Antichrist is not an outwarde thynge, that is to say a mā ỹ shulde sodēly appeare wᵗ wonders as our fathers talked of hym. No verely for Antichrist is a spiritual thing And is as muche to saye as agaynst Christe, that is one ỹ preacheth fals doctrine cōtrary to Christ. Antichrist was in the olde Testament & fought with the prophetes, he was also in ỹ tyme of Christ and of ỹ Apostles as thou readest in the pistles of Jhon & of Paule to the Corinthians and Galathians, and other pistles. Antichrist is now and shall (I dout not) endure tyl the worldes ende. But his nature is (whan he is vttered and ouercome with the worde of God) to go out of the playe for a season and to disgyse hym selfe and then to come in agayn with a new name and new rayment. As thou seyst how Christ rebuketh ỹ scrybes & the pharises in the Gospell

Antichrist

Antichrist is as much to ape as against Christ and is not a g but a preacher of false doctrine.

Antichrist was euer

Antichrist whā he is spyed, goeth out of the playe and disgyseth hym selfe & th cōmeth i agayne.

(which were very Antichristes) saing wo be to you pharises for ye robbe widowes houses ye praye lõge prayers vnder a coloure, ye shut vp the kyngdom of heauẽ & suffre not thẽ ỹ wold to entre in, ye haue take awaye the key of knowledge, ye make men breake gods commaundementes wt your tradicions, ye begile the people with ypocresy and such lyke. Which thinges al our prelates do: but haue yet gotten them newe names and other garmentes & wydes, & are other wyse dysgysed. Ther is difference, in the names betwene a pope, a Cardinall, a Bisshoppe, and so forthe, and to saye a scribe, a pharisey, a seniour and so forth: but the thynge is all one. Euẽ so now whẽ we haue bttered him, he wyl chaũge him selfe ones moare and turne himselfe in to an angell of lyght. ii. Corin. xi. Rede the place I exhorte the, what so euer thou art that readest this and note it well. The Jewes loke for Christe &

he is come fyftene hundred yeares a go and they not ware: we also haue loked for Antichriste & he hath raygned as longe and we not ware, and that because eyther of vs loked carnally for hym and not in the places where we ought to hawe sought The Jewes had founde Christ verely yf they had sought him in the lawe and ẏ prophetes, whither Christe sendeth thē to seke Jhō. v. We also had spied oute Antichrist longe a go yf we had loked in the doctrine of Christ & his Apostles, where because ẏ beast seeth himselfe now to be soughtfor, he roareth & seketh new holes to hyde him selfe in & chaungeth himselfe in to a thousande fashions with all maner wilenes, falshede, suttelte and crafte. Because ẏ his excōmunicatiōs are come to light he maketh it treasō vnto ẏ kinge, to be acquainted with Christ It Christ and they maye not raygne together, one hope we haue ẏ Christe shal lyue euer. The olde Antichristes

Antichrist is a spiritual thyr and cā n be sene b in ẏ lyg of Godd worde.

brought Christ vnto Pylate seyenge by our law he ought to dye, & whē Pylate bad thē, iudge hym after youre law they ānswered it is not lawfull for vs to kyll ony man: whiche he dyd to the entent that they whiche regarded not the shame of theyr false excōmunicacyons, shuld yet feare to confesse Christ because that the temporal swearde had condemned hym. They do all thynge of a good sele they saye they loue you so well that they had leuer brūne you then ẏ you shuld haue felowshyppe with Christe. They are gelous ouer you a mysse (as sayeth saynt Paul Gala. iiii.) They wolde deuyde you from Christ and his holy testamēt & yoine you to ẏ pope to beleue in his testament and promises. Some man wyll aske peraduenture why I take the laboure to make this worke in as much as they wyll burne it seyenge they burnt the Gospell? I answere in burnynge the newe testament they dyd none other thynge thē

The prelates haue a burnynge sele to their goost & chyldrē.

that I loked for no more shal they do yf they burne me also yf it be Gods wyl it shal so be. Neuertheles in trãslatynge ỳ new testamẽte I dyd my deutye, and so do I now, and wyll do as muche more as God hath ordened me to do. And as I offered that to all men to correcte it, whoso euer coulde, euen so do I this. Who so euer therfore readest this, compare it vnto the scripture. If Gods worde beare recorde vnto it and thou also feleste in thyne harte that it is so, be of good cõfort and geue God thankes. If gods worde cõdẽne it, thẽ hold it accursed, & so do all other doctrynes. As Paul counseleth his Galathians. Beleue not euery spryte sodẽly, but iudge thẽ by the worde of God, which is the tryall of all doctryne, & lasteth for euer. Amen.

Trye al doctrin by godi worde.

The parable of the

# ¶ The parable of the Wicked Mammon.

Luce. xvi. Chapter.

THere was a certayn rych man, which hadde a ste-ward that was accused vnto hym that he hadde waisted his goodes And he called hym and sayd vnto hym. How is it that I heare this of the? Geue accomptes of thy stewardshyp. For thou mayst be no longer my ste-ward. The steward sayd within hym selfe: what shall I do? for my master wyll take awaye frō me my steward shippe. I cā not digge, and to begge, I am ashamed. I wote what to do, ỹ whan I am put out of my stewarde-shippe, they maye receaue me in to theyr houses.

Thē called he all his masters det ters, and said vnto ỹ fyrst, how much owest thou vnto my master? And he sayd, an hundred tonnes of oyle, and

he sayd to hym, take thy byll, and sit downe quickly, and wryte fyfty. The sayd he to another, what owest thou? And he sayd, an hundred quarters of wheat. He sayd to hym. Take thy byl and wryte foure score. And the Lord commended the vniust stewarde, because he had done wysely. For ỹ chyldre of this worlde, are in theyr kynde wyser then the chyldren of lyght. And I saye also vnto you, make you frendes of the wicked Mãmon, that whã ye shall haue nede, they may receaue you in to euerlastynge habitacyons.

FOr as muche as with this & diuerse suche other textes, many haue enforsed to drawe the people from the true fayth and from puttynge theyr truste in the trueth of Goddes promyses and in the merites and deseruynge of his Christ our Lord, & haue also brought it to passe (for many false prophetes shall aryse and deceaue many & much

wikednes must also be, sayth Christ. Mat. xxiiii. And Paul sayeth. ii. Ti. iii. Euell mē and deceauers shall preuayle in euell whyle they deceaue & are deceaued them selues and haue taughte them to putte their truste in their owne merites and broughte thē in belefe that they shalbe iustifyed in the sight of God by the goodnesse of theyr owne workes & haue corrupte the pure worde of God to confyrme their Arystotell withall. For though that the philosophers & wordly wyse mē were enemyes aboue all enemies to the Gospell of God, and though the worldly wysdome can not cōprehende the wysdome of God, as thou mayst se. i. Cor. i. and. ii. And though worldly righteousnes can not be obedient vnto the righteousnes of God: Ro. x. yet what so euer they read in Aristo. that must be fyrste true. And to mayntayne that, thy rente and teare the scriptures with their distinctiōs and expounde them wiolently, con-

ieygeue re faith Aristo- then to rist.

wycked mammon. Fol. viii.
trarye to the meanynge of the texte,
and to the circumstaũces that go be-
foze & after, and to a thousande clere
and euident textes. Wherfoze I haue
taken in hande to expoũde this Gos-
pell and certayne other places of the
newe testamente and (as farfoyth as
God shall lende me grace) to bzynge
the scripture vnto the ryghte sence, &
to dygge agayne the welles of Abza
ham, and to purge and clese them of
the earth of wozldly wysdome, where
with these Philystines haue stopped
them. Which grace graunt me God,
foz ỹ loue that he hath vnto his sõne
Jesus our Lozde, vnto the glozye of
his name. Amen.

THat fayth only befoze al wo-
kes & without al meritesbut
Chzistes only iustifieth, and
setteth vs at peace with god
ys pzoued by Paule in the fyzst chap
ter to ỹ Ro. I am not ashamed (sayth
he) of the Gospell, that is to saye, of
he glad tydynges & pzomyses which

God hath made and ſwoꝛne to vs in Chꝛiſt. Foꝛ it (that is the Goſpell) is the powꝛe of God vnto ſaluacyon, to al that beleue. And it foloweth in the foꝛſaid chapter, the iuſt oꝛ righteous muſt lyue by fayth.

The lawe is death, & he promyes lyfe.

¶ Foꝛ in the fayth which we haue in Chꝛiſt & in Goddes pꝛomyſes fynde we mercy, lyfe, fauoure and peace. In the lawe we finde death, dampnacyon. and wꝛath: moꝛeouer the curſe and vengeaunce of God vpon vs. And it (that is to ſaye the lawe) is called of Paule. ii. Coꝛ. iii. the miniſtracyon of death and dampnacyon. In the lawe we are pꝛoued to be the enemyes of God, and that we hate hym. Foꝛ how cã we be at peace with God and loue hym, ſeynge we are conceaued and boꝛne vnder the powꝛe of ꝯ deuel and are his poſſeſſion & kyngdome, his captiues and bondmen, & ledde at his wyll, and he holdeth our hartes, ſo that it is impoſſible foꝛ vs to conſent to the wyll of God, muche

The lawe when it is preached eueth no powꝛe to fulfyll the lawe.

more is it impossible for a man to fulfyll the lawe, of his owne strength & power seyenge that we are by byrth and of nature the heyres of eternall damnacyon. As sayeth S. Paule Ephe. ii. We (sayeth he) are by nature the chyldren of wrath. Which thyng the lawe doth but vtter only and helpeth vs not, yee she requireth impossible thynges of vs. The lawe when it commaũdeth that thou shalt not lust geueth the not power so to do, but dãneth the, because thou cãst not so do.

IF thou wylt therfore be at peace with God & loue hym, thou muste turne to the promeses of God & to the Gospel which is called of Paule in the place before rehersed & to the Corinthians, ỹ mynistracyon of righteousnes & of the spyrite. For faith bryngeth pardon and forgeuenes freely purchased by Christes bloude and bryngeth also the spyryte, the spyrite loseth the bondes of the deuyll and setteth vs at lybertye.

Fayth whan it is preached bryngeth spyrete and power to fulfyll the lawe.

For where the spyrete of the Lorde is there is lybertye sayeth Paule in the same place to the Corinthias that is to say, there the harte is fre & hath power to loue the wyll of God, & there ỹ hart mourneth that he cã not loue ynough. Now is that consent of ỹ hart vnto the lawe of God eternal life, yee though there be no power yet in the membres to fulfyll it. Let euery man therfore (accordyng to Pauls coũcell in ỹ vi. Cha. to ỹ Eph.) arme hymself with ỹ armour of God, ỹ is to vnderstonde, with Goddes promyses, & aboue all thynge (sayth he) take vnto you the shylde of faythe, wherwith ye maye be able to quenche all the fyry dartes of ỹ wicked, that ye maye be able to resist in the euell daye of temptacyõ, and namely at the houre of death.

he consẽ ige vnto e lawe ith the rt is rnal life

Se therfore thou haue Goddes promyses in thyn hart and that thou beleue them without wauerynge: and whẽ temptacyon aryseth, & the deuell

layeth ỹ lawe and thy dedes agaynst the, answer hym with the promyses & turne to God and confesse thy selfe to hym and saye it is euen so, or els how coulde he be mercyfull? but remẽbre that he is the God of mercye and of trueth and can not but fulfyl his promyses. Also remembre that his sõnes bloude is stronger then all ỹ synnes & wyckednesses of the whole worlde and therwith quiet thy selfe, and therunto commyt thy selfe, and blesse thy selfe in all temptacyon (namely at the houre of death) with that holy candel. Or els perysshest thou though thou hast a thousande holy candels about the, a hundred tonne of holy water, a shipfull of pardons, a clothsacke full of freers coates and all ỹ ceremonies in the worlde, and al the good workes deseruynges, & merytes of all men in the worlde be they or were they neuer so holy. Goddes worde onely lasteth for euer and that whiche he hathe worne doth abyde, when al other thin

ges perysshe. So longe as thou fyn-
dest ony consent in thyne hart vnto ꝑ
lawe of God that it is righteous and
good, and also displeasure that thou
cãst not fulfyll it, dispayre not, nether
dout, but that Gods spyrete is in the,
and that thou art chosen for Christes
sake, to the enheritaunce of eternall
lyfe.

And agayne, Ro. iii. We suppose
that a man is iustified thorow fayth
without the dedes of the lawe. And
lykewyse Ro. iiii. We say that fayth
was rekened to Abraham for tyghte-
ousnes. Item Ro. v. Seyng that we
are iustified thorow fayth, we are at
one with God. Item Ro. x. With the
harte doth a man beleue to be made
tyghteous. Item Gal. iii. Receaued
ye the spyrete by the dedes of the lawe,
or by hearyng of the fayth? He which
ministreth the spyrete vnto you, & wor
keth miracles amonge you, doth he it
by the dedes of the law or by hearyng
of fayth? Euen as Abrahym beleued

God and it was rekened to hym for ryghteousnes. Understonde therfore (sayeth he) that the chyldren of fayth are the chyldren of Abraham. For the scripture sawe before, that God wold iustifie ỹ heythē or gentyls by fayth, and shewed before glad tydynges vn to Abraham, in thy sede shall all nacions be blessed. Wherfore they which are of fayth shalbe blessed, that is to saye made ryghteous with ỹ ryghteous Abraham. For as many as are of the dedes of the lawe are vnder curse For it is witten (sayth he) cursed is euery man that contynueth not in all thynges which are witten in ỹ boke of the lawe to fulfyll them.

Item Gal. ii. where he resysteth Peter in the face he sayth. We which are Iewes by nacyon & not synners of ỹ gētyls, knowe ỹ a mā is not iustified by ỹ dedes of the lawe, but by ỹ fayth of Iesus Christ and haue therfore beleued on Iesus Christe, ỹ we myght be iustified by the fauth of Christ, and

not by the dedes of ỹ lawe: for by the dedes of the lawe shall no flesshe be iustified. Ite in the same place he sayth Touchynge ỹ I now lyue, I lyue in the fayth of the sonne of God, whiche loued me and gaue hym selfe for me I despyse not the grace of God. For yf ryghteousnes come by ỹ lawe, then is Christ dead in vayne. And of suche lyke ensamples are all the epistles of Paul full. Marke how Paul labou-reth with hym selfe to erpresse the er-ceadyng mysterpes of fayth in ỹ epist le to the Ephesians, & in the epistle to to the Collossiās. By this and many such lyke textes are we sure that ỹ for geuenes of synnes and iustifienge is appropriate vnto fayth onely with out the addynge of the workes.

Take for the also the lykenes that Christ maketh Math. vii. A good tre bringeth forth good frute. And a bad tre bryngeth forth bad frute. There seyst thou that the frute maketh not the tre good, but the tre the frute, and

that the tree must afore hãde be good or be made good: yer it can bryngе forth good frute. As he also sayeth Mat.xii. ether make the tree good & his frute good also, ether make ỹ tree bad and his frute bad also. How can ye speake well whyle ye youre selues are euell? So lykewyse is this true and nothynge more true, that a man before all good workes must fyrst be good, and that it is impossible that workes shulde make hym good, yf he were not good before, yer he dyd good workes. For this is Christes pryncyple and (as we saye) a generall rule. How can ye speake wel, whyle ye are euell? So lykewyse howe can ye do good, whyle ye are euell.

A mãn haue so goodne in his h before l bryngе forth g workes

This is therfore a plaine, & a sure cõclusion not to be dowted of, ỹ there must be fixte in ỹ hart of a mã before he doth ony good workes greater & a preciouser thing thẽ all ỹ good workes in ỹ world to recõcyle hym to god to bryngе ỹ loue and fauour of God,

to hym, to make hym loue God agayn to make hym righteous and good in ꝑ sight of God, to do away his synne, to delyuer hym and loose hym, out of that captiuite wherein he was cõceaued and borne, in which he coulde nether loue God nor the wyll of God. Or else howe can he worke ony good worke ꝑ shuld please god, yf there wer not some supernaturall goodnes in hym geuen of God frely wherof the good worke must spryng: euen as a sycke mã must fyrst be healed or made whole, yer he can do the dedes of an whole man, and as the blynde man must fyrst haue sighte geuen hem yer he can se: and he that hath his fete in fetters, gyues, or stockes must fyrst be louſed or he can go, walke or runne, and euen as they which thou readest of in the Gospell, that that were possessed of the deuyls, coulde not laude God tyll the deuyls were cast out.

That precious thyng which must be in the harte yer a man can worke

ony good worke is the worde of God which in the gospel preacheth, profe reth, and bringeth vnto al them that repent and beleue, the fauour of God in Christ. Whosoeuer heareth the worde and beleueth it, ỹ same is ther by righteous, and therby is geuē him the spirite of God, which leadeth hym vnto all that is the wyll of God, & is louſed frō the captiuite & bondage of ỹ deuel, & his hart is free to loue god, & hath luſt to do ỹ wyl of God. Ther=fore it is called ỹ word of lyfe, ỹ word of grace, ỹ worde of health, the worde of redēptiō, the worde of forgeuenes, and the worde of peace. He that hea=reth it not or beleueth it not, cā by no meanes be made ryghteous before God. This confyrmeth S. Peter in the. xv. chapter of the actes, sayenge that God thorow fayth doth puryfie the hartes For of what nature soeuer the worde of God is, of the same na=ture muſt the hartes be which beleue theron and cleue therevnto. Now is

the worde lyuyng, pure, ryghteous & true, and euen so maketh it the hartes of them that beleue theron.

If it be sayd that Paul (when he sayth in the. iii. to the Romains, no flesh shalbe or can be iustified by the dedes of the lawe) meaneth it of the ceremonies or sacrifices, it is a lye verilye. For it foloweth immediatly, by the law cōmeth the knowlege of synne. Now are they not ẏ ceremonyes that vttere synne, but the law of cōmaundementes. In the. iiii. (he sayth) the lawe causeth wrath which can not be vnderstond of the ceremonies for they were geuē to reconcyle the people to god againe after they had synned. If as they say the ceremonies which were geuen to purge synne and to reconcile, iustifie not, nether blesse, but temporallye only, much more the law of commaūdementes iustifieth not. For that which proueth a mā sike healeth him not, nether doth the cause of wrath brynghe

The lawe vttereth synne, and setteth vs at debate with God

hym to fauour, nether can that which dāneth, saue a man. When ỹ mother cōmaundith hyr chylde, but euen to rocke the cradell, it grudgeth: this cō maundement doth but vtter the poy son that laye hyd, & setteth him at de= bat with his mother and maketh him beleue she loueth hym not.

These cōmaundemētes also (thou shalt not couet thy neyghbours hou= se, thou shalt not lust, desire, or wishe after thy neighbours wyfe seruaunt, mayde, oxe, or asse, or what soeuer per taineth vnto thy neyghboure (geue not me power so to do, but vtter ỹ poi son that is in me and dampne me, because I can not so do, and proue that God is wroth wyth me, seynge that his wyll and myne are so con= trary. Therfore sayth Paul Gala. iii. If there had ben geuen such a law that coulde haue geuen lyfe, then no doute ryghteousnes had come by the lawe: but the scrypture dyd conclu= de all vnder synne (saith he) that the

promyse myght be geuen vnto them that beleue thorow the faith that is in Jesus Christ.

The promyses when they are beleued, are they ꝑ iustyfie, for they bring the spirite which louseth the hart, geueth lust to the law and certyfieth vs of ꝑ good wyll of god vnto vs ward. Jf we submitte our selues vnto god and desyre him to heale vs, he wyl do it, and wyll in the meane tyme (because of the consent of the hart vnto the lawe) count vs for full whole and wyl nomore hate vs, but pitie vs, cherish vs, be tender harted to vs, & loue vs as he doth Christ himselfe. Christ is our redemer, saueour, peace, attonement, and satisfactiõ, and hath made amendes or satisfaction to Godward for all the synne whych they that repent (consentinge to the law and beleuyng the promyses) do, haue done, or shall do. So that yf thorow fragilite we fall a thousand tymes in a daye, yet yf we do repent agayn, we haue al

The promyses iustifye.

waye mercy layed vp for vs in store
in Jesus Christ our lorde.

What shal we saye the to those
scriptures whych go so sore
vpon good workes: As we
rede Math.xxv. I was anhungred &
ye gaue me meate &c. And such lyke.
Which al sound as though we shuld
be iustified and accepted vnto the fa-
uoure of God in Christ thorow good
workes. This wyse answere I: many
there are which when they heare or
rede of faith, at once they cõsent there
vnto and haue a certaine ymaginaci
on or opinion of the faith, as when a
man telleth a storye or a thynge done
in a straunge lande, that pertayneth
not to them at all. Which yet they be-
leue and tell as a true thynge. And
this ymaginacyon or opiniõ they cal
faith. They thynke no farther then y
fayth is a thynge which stondeth in
their owne power to haue, as do other
naturall workes, which men worke:
but they fele no maner worckinge of y

spirite, uether the terrible sentence of the law, the fearfull iudgementes of God, the horrible damnacio and captiuite vnder satan. Therfore as sone as they haue this opinion or ymaginacion in their hartes: that saith: verely this doctryne semeth true, I beleue it is euen so. Then they thynke ỹ ỹ right faith is there. But afterward when they fele in them selues, & also se in other that there is none alteracion, and that the workes folowe not but that they are altogether euen as before, and abyde in their olde estate: thē thynke they that faith is not sufficient, but that it must be some greater thynge, thē fayth that shuld iustifie a man. So fall they away frō faith again, & crye saing faith only iustifieth not a mā, & maketh him acceptable to God. If thou aske thē wherfor? They answere, se how many there are ỹ beleue & yet do nomor thē they dyd before. The are they which Iudas in his epystle calleth dreamers

which deceaue thē selues wt ther own fātasies For what other thing is their imaginaciō which they call faith, thē a dreaminge of ẏ faith, & an opiniō of their owne ymaginaciō wrought wt out the grace of god. These must nedes beworse at the later ende thē at ẏ beginning These are the olde vessels, ẏ rēt whē new wyne is powred in to thē Matth.ix. ẏ is, they heare Godes word but holde it not, & therfor ware worse thē they were before. But the right faith springeth not of mās fantasy, nother is it in ony mās power to obtayne it, but is altogether ẏ pure gift of God poured in to vs frelye wt out all maner doynge of vs, wt out deseruing & merites, yee & wt out seking for of vs. And it is (as Paul saith.ii. Eph.) euē godes gift & grace purchased thorow Christ Therfor is it mighty in operatiō, full of vertue & euer workynge, which also renueth a man & begetteth hī agayn, altereth him, altogether ī to a new natur & cōuersaciō

Olde vessels ẏ new wyne is put in.

The streighte of fayth.

so that a man feleth his hart altoge-
ther altered and chaunged and farre
otherwyse despoled then before, and
hath power to loue that which before
he coulde not but hate, & delyteth in
that which before he abhorred, & ha-
teth that, which before he coulde not
but loue. And it setteth the soule at ly-
bertie, and maketh hyr fre to folowe
the wyll of God, and is to the soule
euen as health is vnto the bodye, of a
man that is pyned & waysted awaye
with a longe sokinge disease. The
legges can not beare hym, he can not
lift vp his handes to helpe hymself,
his tayst is corrupt, suger is bytter in
his mouth, his stomake abhorreth,
longinge after sibbersause at ỹ which
a whole stomake is ready to cast his
gorge. Whē health cōmeth, she chaū-
geth and altereth hym cleane, geueth
him strength in all his membres and
lust to do of his own accorde ỹ which
before the could not do, nether could
suffre that ony man exhorted hym to

do, & hath now lust in wholsom thinges, and his membres are fre and at libertye, & haue power to do of theyr owne accorde all thynges which belonge to an whole man to do, which afore they had no power to do, but were in captinitie and bondage. So likewyse in al thyng doth right faith to the soule.

The spryte of God accompanieth faythe, and bringeth wyth her lyght, where with a mã beholdeth him selfe in the law of God, and seyth his myserable bondage and captiuite, & humbleth hymselfe, & abhorreth hymselfe: she bringeth Godes promyses of all good thynges in Christe, God worketh wt his worde, and in his worde. And whã his worde is preached, faith wroketh her selfe in the hartes of the electe: & as faith entreth and ỹ worde of god is beleued, the power of God loseth the hart from the captiuite and bondage vnder synne, and knitteth & coupleth him to god and to the wyll

of God, altereth hym and chaungeth hym clene, fassyoneth & forgeth hym anew, geueth him power to loue and to do that which before was vnpossible for hym ether to loue or do, & turneth hym in to a new nature: so ỹ he loueth that whiche he before hated, & hateth that whiche he before loued, & is cleane altered and chaunged & contrary desposed, & is knyt and coupled fast to Gods wyll, and naturally bringeth forth good workes, ỹ is to saye, that which God commaundeth to do and not thynges of his owne ymagination. And that doth he of his owne accorde as a tre bryngeth forth frute of hyr accorde. And as thou neadest not to byd a tre to bynge forth frute, so is ther no lawe put vnto hym that beleueth & is iustified thorow fayth, (as sayeth Paul in the fyrst epistle to Timothe the fyrst Chapter.) Nether is it nedfull. For the lawe of God is written and grauen in his harte, and his pleasure is therin. And as with

out cõmaundement and of his owne nature, he eateth, drynketh, seyth, heareth, talketh, and goeth: euẽ so of his owne nature, without coaccyon or cõpulsion of the lawe, dringeth he forth good workes. And as an whole man when he is a thurste, tarieth but for drynke, and whan he hungreth abydeth but for meate, and then drinketh & eateth naturally: euen so is ỹ faythfull euer a thurst and an hongred after the wyll of God, and taryeth but for occasyon. And whan soeuer an occasyon is geuen, he worketh naturally the wyll of God. For this blessyng is geuen to all them that truste in Christes bloude, that they thyrst and honger to do Gods wyll. He ỹ hath not this fayth, is but an vnprofytable babler of fayth and workes, and woteth neyther what he bableth nor what he meaneth or where vnto his wordes pertayne. For he feleth not the power of fayth nor the workynge

of the spirite in his harte, but interpre
teth the scriptures whych speake of
fayth & workes, after his owne blind
reason and folish cõtasies and not of
ony felinge that he hath in his harte:
as a man reherseth a tale of an other
mans mouth and woteth not wether
it be so or not as he saith, nor hath ony
experience of the thinge it selfe. Now
both the scripture ascrybe both fayth
and workes not to vs, but to God on
ly, to whom they belõge only, and to
whõ they are appropiate, whose gyft
they are and the proper worke of his
spyrite.

Is it not a froward and peruerse
blyndnes: they teach how a man can
do nothynge of his own selfe, and yet
presũptuously take vpon thẽ ꝑ grea-
test & hyest worke of God, euẽ to make
fayth in them selues of theyr own po
wer and of theyr own false ymagyna
cyon and thoughtes. Therfore I say,
we must despayre of our selfes, & pray
God (as Chrystes Apostles dyd) to

geue vs faith, and to encrease oure
fayth. When we haue that, we nede
none other thyng more. For she bryn
geth the spirite wyth her, and he not
only teacheth vs all thynges, but wor
keth thē also myghtly in vs and ca-
rieth vs thorow aduersite, persecutiō,
death and hell, vnto heauen and euer
lastyng lyfe.

Marke dyligētly therfore seinge we are come to answere. The scriptur because of such dreames and fayned faythes sake, vseth such maner of speakinges of workes, not that a man shuld ther by be made good to Godwarde or iustified, but to declare vnto other, and to take of other the differēce betwene false fained faith and vyght fayth: for where right faith is ther bringeth she forth good workes, yf ther folow not good workes, it is no dout but a dreame and an opinion or fayned faith.

Wherfore loke as the frute ma-

keth not the tre good, but declareth and testifieth outwardly that the tre is good (as Chryst sayth) euery tre is knowen by his frute: euen so shall ye knowe the ryght fayth by hyr frute.

Take for an ensample Mary that annoynted Chrystes fete, Luke. vii. When Symon whych bad Chryste to his house had condempned hyr, Christ defended hyr and iustifyed hir faynge: Symon I haue a certayne thynge to say vnto the. And he sayd master saye on. There was a certaine lender whych had two detters, ỹ one ought fyue hundreth pens, and the other fiftye. Whē they had nothynge to paye he forgaue both Which of thē tel me, wyll loue him moost? Symon answered and sayde: I suppose that he to whō he forgaue moost. And he sayd to hym, thou hast iudged truly. And he turned hym to the woman, & sayd vnto Symon Seyst thou this woman? I entred in to thy ne house and thou gauest me no water to my

fete, but she hath washed my fete with teares, & wyped them wyth the heeres of hir head. Thou gauest me no kysse, but sence the tyme I came in, hath not she ceassed to kysse my fete. Thou hast not anoynted my heade wyth oyle. But she hath annoynted my fete wyth costlye and precyouse oyntement. Wherfore I saye vnto the, many synnes are forgeuen her for she loued much. To whom lesse is forgeuen, the same doth loue lesse &c. Here by se we that dedes and workes are but outwarde sygnes of the inwarde grace of the bounteous and plenteous mercy of God freely receaued, without all merytes or dedes, yee and before all dedes. Christ teacheth to knowe the inward fayth & loue, by the outwarde dedes. Dedes are ỹ frutes of loue, & loue is the frute of faith. Loue and also the dedes are great or small according to ỹ proporcion of fayth. Wher faith is mighty & strõg, there is loue feruent.

and dedes plenteous, and done with exceadynge mekenes: Where fayth is weake, there is loue colde & the dedes fewe and faydeth as flores and blossomes in wynter. Simō beleued and had fayth, yet but weakly, and accordyng to the proporcyō of his faith loued coldly, and had dedes therafter he bad Christe vnto a simple & a bare feast only, and receaued him not with ony great humanite. But Mary had a stronge faith, and therfore burning loue, and notable dedes done with exceadynge profounde and depe mekenes. On the one syde she sawe her self clerely in the lawe, both in what daūger she was, and hyr cruell bondage vnder synne, hyr horrible dampnacyon and also the fearfull sentence & iudgemēt of God vpon synners. On the other syde she herde the Gospell of Christ preached, and in the promyses she sawe with Egles eyes ẏ exceading abundaunt mercy of God, that passeth all vtteraunce of speche, whyche

is set forth in Christ for all mete synners. Which knowlege they synnes And she beleued the worde of God myghtely and glorified god ouer his mercy and trueth, & beinge ouercome and ouerwhelmed with ỹ vnspeakable yee and incomprehensyble aboundaunt ryches of the kyndnes of God, and enflame & burne in loue, yee was so swollen in loue, that she coulde not abyde nor holde, but muste breake out, and was so dronken in loue that she regarded nothyng, but euen to vtter the feruent and burnynge loue of hyr hart only. She had no respecte to hyr selfe, thoughe she was neuer so great and notable a synner, nether to the curiouse ypocrisie of the phartses which euer dysdayne weake synners, nether to ỹ costlynes of hyr oyntmẽt but with all humblenes dyd runne vnto his fete. Washed them with the teares of hyr eyes, and wyped them with the heeres of her heade, and anoynted them with precyous oynte-

ment, yee and wolde no doubte haue
runne in to the grounde vnder his fete
to haue vttered hir loue towarde him
yee wold haue descended downe into
hell, yf it had bene possible. Euen as
Paule in the nyenth chapter of his e-
pistle to the Romayns was dronke in
loue and ouerwhelmed with the pie-
tuousnes of ỹ infinite mercye of God
(which he had receaued in Christ vn
sought for) wyshed hymselfe banes-
shed from Christ and damned, to saue
the Jewes, yf it might haue ben. For
as a man feleth God in hym selfe, so
is he to his neighboure.

Marke an other thynge also: We
for the mooste part because of oure
grossenes in all our knowlege proce
de from that whiche is laste and hin-
moste vnto that which is fyrst, begyn-
nynge at the later ende, disputynge &
makynge our argumẽtes backward.
We begynne at the effecte and worke
and procede vnto the naturall cause.
As because of an ensample we fyrst se

the mone darke, and then searche the cause, and fynde that the puttyng of the earth betwene the sonne and the mone is the natural cause of the darkenes and that the earth stoppeth the light. Then dispute we backwarde sayenge the mone is darkened, therfore is the earth directly betwene the sonne and the mone. Nowyet is not the darkenes of the mone the natural cause that the earth is betwene the sonne and the mone, but ỹ effecte therof and cause declarynge and leadyng vs vnto the knowlege, howe that the earth is betwene ỹ sonne & the mone directlye & causeth the darknes, stoppynge ỹ light of ỹ sõne frõ the mone. And contrarye wyse the beyng of the earth directelye betwene sonne and the mone is the naturall cause of the darkenes. Lykewyse, he hath a sone therfore is he a father, and yet the sonne is not cause of the father, but contrarye wyse. Notwithstondynge the sonne is the cause declaratyue

where by we knowe that the other is a father. After the same maner here many synnes are forgeuē her, for she loued much, thou mayst not vnderstonde by the worde for, that loue is that naturall cause of the forgeuyng of synnes, but declareth it onely, and contrary wyse the forgeuenes of synnes is the naturall cause of loue.

The workes declare loue. And loue declareth that there is some benefyte & kyndnes shewed, or els wold there be no loue. Why worketh one, and an other not? Or one more then another? Because that one loueth the other not, or that the one loueth more then the other, Why loueth one and another not, or one more then another? Because that one feleth the exceadynge kyndnes of God in his harte and another not, or that one feleth it more then another. Scripture speaketh after the mooste grosseste maner. Be diligent therfore that thou be not deceaued with curiousnes, For

me of no smal reputacyon haue bene deceaued with their owne sophistrye.

Hereby seist thou, that ther is greate differences betwene beynge righteous, and good in declarynge and vtterynge a mans own righteousnes and goodnesse. The fayth onely maketh a man sake, good, righteous & the frende of God, yee and the sonne & the heyre of God and of all his goodnes and possesseth vs with the spyrete of God. The woork declareth the selfe fayth and goodnes Now vseth the scripture the cõmune manner of speakynge, and the very same that is amonge the people. As whan a father sayeth to his chyld, go and be louynge, mercyful, and good, to such or suche a poore man, he byddeth hym not, there with to be made mercyfull, kynde and good: but to testifye and declare the goodnes that is in hym already with the outward dede: that it maye breake out to the profete of other, and that other maye

The office of faith

The office of woork

kele it which haue nede therof.

After the same maner shalt thou enterprete the scryptures whych make mencyon of workes: that God therby wyll that we shewe forth ỹ goodnes which we haue receaued by fayth, & let it breake forth and come to the profet of other that ỹ false fayth may be knowen and weded oute by the rotes. For God geueth noman hys grace, that he shuld let it lye styll and do no good withall: but that he shuld encreace it and multiplye it with lendynge it to other, & with openly declaryng of it with the outward workes, prouoke and drawe other to God, As Christ saith in Mathew the fift chapter. Let youre lyght so shyne in the syght of men that they maye se youre good workes, and glorifye youre father whych is in heauen. Or els were it as a treasure dygged in the groũd and hyd wysdome, in ỹ which is no profete.

the talēt Mat. 25.

Moreouer therwith the goodnes grace, fauoure, and gyftes of God which ar in ꝑ, not only shalbe knowē vnto other, but also vnto thine owne selfe, and thou shalt be sure ꝑ thy fayth is ryghte, and that the true spyrete of God is in the, and that thou art called and chosen of God vnto eternall lyfe, and loosed from the bondage of Sathan whose prysoner thou wast. Peter exhorteth in the fyrst of his seconde epistle, thorowe good worckes to make oure callynge and election where with we are called & chosē of God) sure. For how darre a mā presume to thynke, that his fayth is right, and that goddes fauoure is on hym, and that Goddes spirite is in hym, (when he fealeth not the worckynge of the spirite, nether hym selfe disposed to ony Godlye thynge. Thou canst neuer knowe or be sure of thy fayth, but by worckes, which worckes muste also come of pure loue, without lokynge after ony maner reward

thou mayste be sure that thy fayth is but a dreame and not right, and euē the same that James calleth in his epistel the seconde chapter dead fayth and not iustifienge.

Abrahaū thorowe worckes Genesis. xxii. was sure of his faith to be righte, and that the true feare of God was in hym, whē he had offered his sonne (as ỹ scriptur sayeth) Now knowe I that thou feareste God, that is to saye. Now is it open and manifest that thou feareste god, in as much as thou hast not spared thy only sōne for my sake.

SO now by this abyde sure & fast that a man inwardly in the harte and before God is righteous and good thorowe faith only before al worckes. Notwithstondynge yet outwardly and openly before the people, yee and before hym selfe, is he righteous thorow ỹ worcke that is, he knoweth and is sure thorow the outward worcke that he is a

wicked Hammon. Fol. xxv. true beleuer and in the fauoure of God and ryghteous & good thorowe the mercy of God, ỹ thou mayest call the one an open & an outward ryghteousnes, and ỹ other an inwarde righteousnes of the hart (so yet) that thou vnderstonde by the outward ryghteousnes, none other thyng saue ỹ frut that foloweth, and a declarynge of ỹ inwarde iustifienge & ryghteousnes of the hart, and not that it maketh a man ryghteous before God, but that he muste fyrste be ryghteous before hym in the hart. Euen as thou mayst call the frute of the tre, the outwarde goodnes of the tre which foloweth & vttereth ỹ inwarde natural goodnes of the tre.

Thus meaneth James in his epystle where he sayth, fayth without workes is dead that is, yf workes folowe not, it is a sure and an euident sygne, that there is no fayth in ỹ hart but a dead ymagination and dreame which they falsly call fayth.

Of the same wyse is this sayngе of Christ to be vnderstonde. Make you frendes of the vnryghteous Mammon, that is, shewe your fayth opēly and what ye are within in the hart w̄ outwarde geuynge and bestowynge youre goodes on the poore, ẏ ye may obtayne frendes, that is, that ẏ poore on whō thou hast shewed mercy may at the daye of iudgement testifie and witnesse of thy good workes. That thy fatth and what thou wast within in the hart before God maye there appeare by thy frutes opēly vnto al mē For vnto the ryght beleuynge shal al thynges be confortable and vnto cōsolacyō at that terrible daye. And cōtrary wyse vnto the vnbeleuynge, all thynge shalbe vnto desperacyon, and confusyon, and euery man shalbe iudged openly and outwardly in the presence of all men, accordynge to theyr dedes and workes. So that not without a cause thou mayest call them thy frendes, whiche testifie at

by he
d thē
des,

that day of the, that thou louedest as a true and a ryght christen man and folowedest the steppes of Christe in shewynge mercy, as no doute he doth whych feleth God mercyfull in his hart. And by the workes is the fayth knowen, that it was ryght & perfecte For the outwarde workes can neuer please God nor make frende, excepte they sprynge of fayth. For as muche as Christ hym selfe Matthew in the vi. and. vii. Chapter disaloweth & casteth awaye the workes of the pharises: yee prophesyenge and workynge of miracles and castynge out of deuels, whiche we counte and esteme for very excellent vertues. yet make they no frendes with theyr workes, whyle theyr hartes are false and vnpure and theyr eye double. Now without fayth is no harte true or eye single: so ꝑ we are cõpelled to cõfesse ꝑ workes make not a mãrighteous or good but ꝑ ꝑ hart must fyrst be ryghteous & good before ony good worke

procede thence.

Good workes must be done frely.

SEcondarely al good workes must be done frely with a single eye, without respecte of ony thynge, & ẏ no profyte be sought therby.

That commaundeth Christ wher he sayth Math.x. frely haue ye receaued, frely geue agayne. For loke as Christ with al his workes dyd not deserue heauen, for that was his alredy but dyd vs seruyce therwith, and nether loked nor sought his owne profyte, but our profyte, and the honoure of God the father only. Euen so we with al our workes may not seke our owne profyte, nether in this worlde nor in heauen, but must & ought frely to worke, to honour God withal, & wt out all maner respect, seke our neighbours profyt, & do hym seruice. That meaneth Paul Philip.ii. saynge. Be minded as Christ was which beynge in ẏ shape of God, equal vnto God &

euen very God, layd ẏ a part, ẏ is to say, hyd it. And toke on hym ẏ forme & fashion of a seruãt, That is, as concernyng hymselfe he had ynouge, ẏ he was ful, & had plenteousnes of the Godhead, & in all his workes sought our profyte & became our seruaunt.

The cause is, for as much as faith iustifieth and putteth awaye sinne in ẏ syght of God, bryngeth, lyke, health and the fauoure of God, maketh vs the heyres of God, poureth the spyrete of God in to oure soules & fylleth vs with all godlynes in Christe, it were to great a shame, rebuke, and wrong vnto the fayth, yee to Christes bloud yf a man wolde worke ony thynge to purchase ẏ, wherwith faith hath endued him already, & God hath geuen hym frely. Euen as Christ had done a rebuke and shame vnto hym selfe, yf he wolde haue done good workes and wrought to haue ben made ther by Gods sonne and heyre ouer all, whiche thynge he was alredy. Now

doth faith make vs the sonnes or chil
dren of God, Johan.i. he gaue them
myght or power to be the sonnes of
God, in ỹ they beleued in his name.
If we be sonnes, so are we also hey-
res Roma.viii. and Gala.iiii. How
can, or ought we then to worke, for
to purches ỹ enheritaũce w̄ al, where
of we are heyres al redye by fayth:

What shal we say thē to those scrip
tures which sounde as though a mā
shuld do good workes and lyue well
for heauens sake or eternall reward:
As these are, make you frendes of ỹ
vnryghteous mammon. And Math.
vii. Gather you treasure together in
heauen. Also Math.xix. If thou wilt
entre in to lyfe kepe the commaunde-
mentes and such lyke. This saye I, ỹ
they which vnderstonde not, nether
fele it their hartes what fayth mea-
neth, talke and thynke of the reward
euen as they do of the worke, nether
suppose they ỹ a mā ought to worke
but in a respecte to ỹ reward. For thei

wicked Mammon. Fol.xxbiii. ymagē that it is in the kyngdome of Chriſt, as it is in the worlde amonge mē, ỹ they muſt deſerue heauen wyth their good workes. How be it theyr thoughtes are but dreames and falſe ymaginatiōs. Of theſe men ſpeaketh Mala. Chap. i. who is it amōge you that ſhutteth a dore for my pleaſure for nought: ỹ is, without reſpecte of rewarde. Theſe are ſeruaūtes, ỹ ſeke gaynes and abauntage, hyrelynges & day labourers which here on earth receaue theirrewardes, as the phariſes wyth there prayers: and faſtinges Matth. vi.

But on this wyſe goeth it w̄ heauē, w̄ euerlaſtyng lyfe, & eternall rewarde, lykewyſe as good workes naturally folowe fayth (as it is aboue reherſed) ſo ỹ thou neadeſt not to cōmaunde a true beleuer to worke or to compel hym wyth ony lawe, for it is vnpoſſyble ỹ he ſhulde no worke he taryeth but for an occaſyō, he is euer diſpoſed of hiſelfe, thou neadeſt but

to put him in remẽbraunce, and that to knowe the false faith from ỳ true. Euen so naturally doth eternall lyfe folowe fayth and good lyuyng, with out sekingfor, and is impossible that it shulde not come, though no man thought there on. Yet is it reherſed in the ſcripture, alleged, and promyſed to knowe the differẽce betwene a falſe beleuer and a true beleuer, and that euery mã may know what followeth goood lyuinge naturally & of it ſelfe without takinge thought for it.

Take a groſſe enſample. Hel, that is euerlaſting death is threatened vnto ſynners, & yet followeth it ſynne naturally without ſekinge for. For no mã doth euell to be damned therfor, but had leuer auoid it. Yet ỳ one followeth the other naturalli, and though no mã tolde or warned hym of it, yet ſhuld the ſynner fynde it, and fele it. Neuertheleſſe it is therfore threatened, that men maye knowe what followeth euill lyuyng. Now the as ak-

ter euell lyuing foloweth his reward vnsought for, euen so after good lyuyng foloweth his reward naturally vnsought for or vnthought vpon. Euen as when thou drynkest wyne, be it good or badd, the tayst foloweth of it selfe, though thou therfore drink it not. Yet testifieth the scripture, and it is true, ỳ we are by enheritaũce heires of dãnaciõ, & ỳ before we be borne we are vessels of ỳ wrath of god & ful of that poyson whence naturally all synnes sprynge, and where wyth we cannot but synne, which thynge the deades that folowe (when we behold oure selues in the glasse of the law of God) do declare and vtter, kyll oure consciences, and shewe vs what we were and wist not of it, and certifieth vs that we are heyres of damnacion. For yf we were of God we shulde cleue to God and lust after the wyll of God. But now our deades compared to the lawe declare the contrarye and by oure dedes, we se our sel-

ses, both what we be and what oure ende shalbe.

So now thou seyst that lyfe eternall and all good thynges are promised vnto fayth and belefe: so that he that beleueth on Christe, shalbe safe. Christes bloude hath purchased lyfe for vs and hath made vs ꝑ heyres of God: so that heauen cõmeth by Christes bloude. yf thou woldest obtayne heauen with the merytes and deseruynges of thyne owne workes, than dyddest thou wronge, ye and shamedest the bloud of Christ, and vnto the were Christ deade in vayne. Now is the true beleuer heyr of God by Christes deseruyng, ye and in Christ was predestinate and ordened vnto eternall lyfe, before the worlde beganne. And whē the Gospell is preached vnto vs we beleue the mercye of God, & in beleuynge we receaue the spyrete of God which is the earnest of eternall lyfe, and we are in eternal lyf alreadye and fele all ready in oure hartes the

swetnes therof, & are ouercome with the kyndnes of God and Christ and therfore loue the wyll of God, and of loue ar ready to worke frely, and not to optayne that which is geuē vs frely, and wherof we are heyres alredy.

Now when Christ sayeth. Make you frendes of vnrighteous māmon Gather you treasure together in heauen and suche lyke. Thou seyst that the meanynge and entent is none other, but ỹ thou shuldest do good, & so wyll it folowe of it selfe naturally, wout sekynge & takynge of thought that thou shalt fynde frendes & treasure in heauē and receaue a rewarde. So let thyne eye be syngle, and loke vnto good lyuynge onely, and take no thought for the rewarde. But be content. For as muche as thou knowest and arte sure that the rewarde and all thynge contayned in Goddes promyses folowe good lyuynge naturally, and thy goode workes do but testifye onely and certifye the hat the

spryte of God is in ẏ, whō thou hast receaued for an ernest of gods trueth, and that thou art heyre of all ẏ goodnesse of God, & that al good thynges are thyne al ready purchased by Christes bloude and layed vp in stoare agaynst that day whē euery man shall receaue accordyng to his dedes, that is, accordynge as his dedes declare and testifye, what he is or was. For they that loke vnto the rewarde, are flow, false, suttel and crafty workers, and loue the rewarde moare then the worke, yee hate the laboure, yee hate God which cōmaundeth the laboure and are wery both of the commaundement and also of the commaunder and worke with tediousnes. But he that worketh of pure loue without sekynge of rewarde worketh truly.

Thyrdly that not the sayntes, but God only receaueth vs in to eternall tabernacles, is so playne and euident that I nede not to declare or proue it How shall the sayntes receaue vs in

to heauē, whan euery man hath nede
for hym selfe, that God onely receaue
hym to heauen, and euery man hath
skace for hym selfe: As it appeareth
by the fyue wyse virgyns. Mat.xxv,
which wolde not geue of the oyle vn
to the vnwyse virgyns. And S. Pe-
ter sayeth in the, iiii. of his fyrst epi-
stle that the righteous is with diffi-
cultye saued. So seyst thou that the
sayenge of Christ, make you frendes
of the and so forth, that they maye
receaue you in to euerlastynge taber
nacles, pertayneth not vnto the sayn
tes whiche are in heaueu, but is spo-
ken of the poore and nedy which are
here present wt vs on earth, as though
he wold say. What byldest thou chur
ches, foundest abbayes, chauntryes,
and colleges in the honor of sayntes,
to my mother, saynt Peter, Paul and
sayntes that be deade to make of thē
thy frēdes? They nede it not, yee they
are not thy frendes but theirs which
lyued thē, whē they dyd lyue, of whō

they were holpen. Thy frendes are ẏ poore which are now in thy tyme and alyue wyth the, thy pore neighbours which nede of thy help and succoure. Thē make thy frēdes wͭ thy vnrighteous mãmon, ẏ they may testyfye of thy fayth, and thou mayst knowe and fele ẏ thy fayth is ryght and not fayned.

Vnto the seconde, suche receauynge in to euerlasting habitaciōs is not to be vnderstōde, ẏ men shal do it. For many to whō we shew mercy and do good shall not comme ther, nether skylleth it, yf we mekely and louyngly do oure, dutye yee it is a sygne of stronge fayth, and feruent loue, yf we do well to the euyll, and studye to drawe them to Chryste in all that lyeth in vs. But the poore geue vs an occasyon to exercyse our fayth, and ẏ dedes make

vs fele our fayth and certefie vs and make vs sure that we are safe, and are escaped and trãslated from death vnto lyfe, and that we are delyuered and redemed from the captiuite and bondage of Sathan and brought in to the lybertye of the sonnes of God in that we fele a great lust & strength in oure hart to worke the wyll & pleasure of God. And at that daye shall our dedes appeare and comforte our hartes, witnesse oure fayth and trust which we now haue in Christ, which faythe and truste shall then kepe vs from shame. As sayne Paul writteth vnto the Romayns the .ix. Chapter, sayinge. None that beleueth in hym shalbe ashamed. So that good workes helpe oure fayth, and make vs sure in oure consciences and make vs fele and receaue the mercy of God Notwithstondynge heauen, euerlastynge lyfe, ioye eternall, fayth, the fauour of God, the spyrete of God, lust and strength vnto the wyll of God,

are geuen vs frely of the bounteous and plenteous ryches of God purchased by Chryste, without our deseruynges, that no man shulde reioyce, but in the lorde only.

For a farther vnderstandyng of this Gospell, may here be made iii. questions. What mammon is: why it is called vnrighteous, and after what maner Chryst byddeth vs to conterfayt and folowe ỹ vniust and wycked steward whych with his lordes damage prouyded for his awne profyt and auaũtage, which thynge no doute is vnryghteousnes and synne.

ỹ ammõ

Fyrst Mãmõ is an Ebrewe worde ✠ signyfieth riches or temporal goodes, and namelye all superfluyte, and all that is aboue necessyte ✠ ỹ whych is requyred vnto our necessarye vses, where with a man maye helpe another, without vndoinge or hurtynge himselfe. For hamon in the Ebrewe speche sygnifyeth a multitude or abũ-

wicked Mammon. Fol.xxxiii.
daunce or many. And therof cõmeth
Mahamon, or Mammon abũdaũce
or plenteousnes of goodes or ryches.
Secondarely, it is called vnryghteous Mammõ, not because it is gotten vnryghteously or with vsury. For of vnryghteous gotten goodes can noman do good workes, but ought to restore thẽ home agayne. As it is said. Isa.lxi. I am a God that hateth offerynge that commeth of robberye. And Salo.pro.iii. sayth, Honour the Lorde of thyne owne good. But therfore is it called vnryghteous, because it is in vnryghteous vse. As Paul speaketh vnto the Ephesians the .v. Chapter. how that the dayes are euel though God hath made them, & they ar a good worke of Goddes making How beit they are yet called euell, because that euell men vse them amysse and muche synne, occasions of euell, perell of soules are wrought in them Euẽ so be ryches called euel because ỹ euel mẽ bestowe them amisse & mis-

use them. For wher ryches is ther go eth it after ỳ cõmen prouerbe. He ỳ hath money hath what hym lysteth. And they cause fyghtynge, stealyng, laynge wayte, lyenge, flatteryng and al vnhappynes against a mãs neigh bour. For al mẽ holde on riches part

But syngularly before God is it called vnrighteous mãmon, because it is not bestowed & ministred vnto our neghbours nede. For if my negh bour nede & I geue hym not, nether part lyberally with hym, of ỳ whiche I haue, thẽ witholde I frõ hym vn ryghteously that which is his owne. For as much as I am boũde to helpe hym by the lawe of nature, which is, what soeuer thou woldest that ano ther dyd to the that do thou also vn to hym. And Christ Math. v. Geue to euery man ỳ desyreth the. And Jhon in his fyrst epistle, yf a man haue this worldes goodes & se his brother ne de, howis ỳ loue of God in hym. And this vnrighteousnes in our Mãmon

se very fewe men. Because it is spirit-
tuall, and in those goodes which are
gotten moost truly and iustly, which
begile men. For they suppose they do
no man wronge in keppynge them, in
that they got thē not wyth stealyng,
robbynge, oppressynge, and slery, ne
ther hurt ony man with them.

Thyrdly many haue busied thē sel ues in studyeng what or who this vn ryghteous stewarde is, because that Christ so prayseth hym. But shortly and plainly this is the answer. That Christ prayseth not the vnryghteous stewarde, nother setteth hym forth to vs to counterfayt, because of his vn-righteousnes but because of his wysdome onely in that he with vnryght so wysely prouyded for hymselfe. As yf I wolde prouoke another to pray or study sayng. The theues watch al night to robbe & steale: why canst not ỹ watch to pray & to study? Her praise not I ỹ theues & murderers for their euel doige, but for their wysdō, ỹ they

Who is ỹ stewar

so wisely & diligētly wayt on theyr vn
ryghteousnes. Lyke wyse whē I saye
mis women tyre thē selues with gold
& sylke to please theyr louers: What,
wilt not thou garnysh thy soule with
fayth to please Christ? Here prayse
we not whordome, but the diligence
which the whore mysuseth.

Of this wyse Paul also Roma. v.
lykeneth Adam and Christ together,
saynge that Adam was a figure of
Christ And yet of Adam haue we but
pure synne, and of Christ grace only,
which are out of measure contrarie.
But the similitude or lyknes stōdeth
in the originall byrth, and not in the
vertue and vice of the byrth. So that
as Adam is father of all synne, so is
Christ father of al righteousnes. And
as all synners spryng of Adā. Euen
so all ryghteous men and women
spryng of Christe. After the same ma
ner is here ỹ vnryghteous stewarde
an ensāple vnto vs in his wysdome
& deligēce only, in that he prouyded

so wysely for hymselfe, that we wyth
righteousnes shuld be as diligente to
prouyde for our soules, as he with vn
righteousnes prouyded for his body.
Lykewyse mayest thou soyle all o-
ther textes whych sounde as though
it were betwene vs and God as it is
in the worlde where the rewarde ys
moare loked vpon, then the labour:
yee where men hate the labour and
worke fallly with the bodye, and not
wyth the hart and no longer thã they
are loked vpon, that the labour may
appeare outwarde only.

When Chryst sayth Math.v.
Blessed are ye whē they rayl
on you, and persecute you,
and saye all maner euyll sayenges a-
gaynst you, and yet lye, and that for
my sake, reioyce and be glad, for your
reward is greate in heauen. Thou
mayst not ymagen that our dedes de
serue ẏ Ioye & glorie that shalbe ge-
uen vnto vs. For thē (sayth Paul Ro.
xi.) fauoure were not fauour. I can

not receaue it of fauour and of ỹ bou-teous goodnes of God frely, & by de-seruing of dedes also, But beleue ỹ ỹ gospel, glad tydinges, & promyses of God say vnto ỹ, ỹ for Christes blou-des sake only thorow faith god is at one wt the & thou receaued to mercye, & art become ỹ sõne of god, & heire an-nered wt Christ of all the goodnes of god, the earnest wherof is ỹ spryte of god poured in our hartes. Of which thinges ỹ dedes are witnesses & cer-tifie our consciẽces ỹ our faith is vn-fayned & ỹ ỹ right spryte of god is in vs. For yt I pacietly suffer aduersite & tribulaciõ for cõsciẽce of god only, ỹ is to say, by cause I know god & testi-fie ỹ trueth. Thã am I sure that god hath chosẽ me in Christ, & for christes sake, & hath put in me his spryte, as an ernest of his promise, whose worcking I fele in mine hart, ỹ dedes bearinge wytenes vnto ỹ same. Now is it chri-stes bloude only that deserue all the promyses of God and that which I

suffre & do is partly for ye curing, hea linge, & mortifyenge of my mēbres & killyng of that original poison, wher with I was cōceaued & borne, that I might be altogether lyke christ, and partly ye doynge of my dutye to my neyghbour, whos detter I am of all ye I haue receaued of God, to drawe hi to christ wt al suffering, wt all paci ence & euē wt shedding my bloud for him, not as an offeringe or merite for his synnes, but as an ensāple to pro= uoke him. Christes bloude only put= teth away al the synne ye euer was, is, or shalbe, frō thē that are elect & repēt, beleuinge the Gospell that is to saye gods promyses in christe.

AGain in ye same. v. chap. loue yovre enemyes, blesse them ye curse you do well to thē that hate you and persecute you, that ye maye be the sonnes of youre father which is in heauē. For he maketh his sonne shyne vpon euyl and good, and sendeth his rayn vpō iust and vniust

Not that oure workes make vs ẏ sõ=
nes of God, but testifye only and cer=
tifye our consciẽces ẏ we are ẏ sonnes
of God, & that God hath chosen vs &
wasshed vs in Christes bloude, and
hath put his spryte in vs. And it folo=
weth, yf ye loue thẽ ẏ loue you, what
reward haue ye? do not the publyca=
nes euẽ the same? & yf ye shal haue fa
uoure to frẽdes onlye what synguler
thynge do ye? do not the publycanes
euen the same? ye shall be perfect ther
fore as your father which is in heauẽ
is perfect. That is to saye yf ye do no
thing but ẏ the worlde doth, and they
which haue ẏ spirite of ẏ world, wher
by shall ye knowe ẏ ye are the sonnes
of God & beloued of God, more than
the worlde? But and yf ye counter=
fayte and folowe God in well doyng
thẽ no doute it is a sygne ẏ the spirite
of God is in you and also the fauour
of God, which is not in the worlde: &
that ye are enheretours of all the pro
myses of God, & elect vnto the felow=

he signe Goddes
oure.

shippe of the bloud of Christ.

In Math.vi. Take hede to your almes, that ye do it not in the syght of men to the entẽt that ye wold be sene of thẽ, ozels haue ye no rewarde with your father which is in heauen. Nether cause a trompet to be blowen a foze the whẽ thou doest thine almes, as the ypocrytes do in the synagoges and in ẏ stretes to be glozifyed of the wozlde, but when thou doest thyne almes let not thy left hond knowe what thy ryght honde doth, that thy almes maye be in secrete, & thy father which seyth in secret shall rewarde the openly. This putteth vs in remembzaunce of our duty, & sheweth what foloweth good wozkes, not ẏ wozkes deserue it, but that the reward is layed vp foz vs in stoare, and we therbnto elect thozow Christes bloud, which the wozkes testyfie. Foz yf we be wozldly mynded and do our wozkes as ẏ wozld doth, how shall we knowe that God hath

chosen vs oute of the worlde. But and yf we worke frely, without al maner worldly respect, to shewe mercye, & to do our dutye to our neyghbour, & to be vnto him as God is to vs, thē are we sure ꝑ the fauour & mercye of god is vpō vs & ꝑ we shal enioy all ꝑ good promyses of god thorow Christ which hath made vs heyres therof.

In the same chapter it foloweth. When thou prayest be not as ꝑ ypocrytes, which loue to stond and praye in the synagoges and in the corners of the stretes, for to be sene of men. But when thou prayest enter in to thy chamber and shutte thy doze, and praye to thy father which is in secret and thy father which seyth in secret shall reward the openlye. And likewyse whē we fast (teacheth Christ in the same place) that we shuld behaue ourselfes that it appeare not vnto mē how ꝑ we fast, but vnto our father whych is in secret, and oure father whych

wicked Mammon. Fol.xxxviii.
seith in secret shal reward vs openly.
These .ii. textes do but declare what
foloweth good workes, for eternall
lyfe cõmeth not by the deseruynge of
workes, but is (sayeth Paule in ỹ. vi.
to the Romains) the gyft of God thor-
ow Iesus Christ. Nether do oure
workes iustifie vs. For except we
were iustified by fayth which is oure
righteousnes & had ỹ spyete of god in
vs to teache vs, we could do no good
worke frely wthout respect of some pro-
fyte, other in this world or in ỹ world
to come, nether could we haue spiritu-
al ioye in our hartes in tyme of afflic-
cyon and mortifienge of the flesshe.

Without we be iustified we do no worke frely.

Good workes are called the frutes
of the spyte, Gal. v. Chap. for ỹ spyete
worketh thẽ in vs, & sometyme fru-
tes of ryghteousnes, as in the secõde
epistle to the Corinth. ix. chap. before
all workes therfore we muste haue
a ryghteousnesse within in the harte,
the mother of al workes, & frõ whẽce
they spryngе. The ryghteousnes of

Good workes are called ỹ frutes of ỹ spyte and ryghteousnes

Phat is
e righte
ſeneſſe
ſcrybes
d phari
.

the ſcribes and phariſes, and of them that haue the ſpyrite of this worlde, is the glorious ſhewe and outwarde ſhynynge of workes. But Chriſt ſayeth to vs. Mat. v. excepte your righteouſnes excede the righteouſnes of the ſcrybes and phariſes, ye can not entre in to the kyngdome of heauen. It is righteouſnes in ẏ worlde, yf a man kyll not. But a Chriſtiã perceaueth righteouſnes yf he loue his enemye, euen when he ſuffereth perſecucyon and torment of hym, & the paynes of death, and mourneth more for his aduerſaries blyndnes than for his own payne, and prayeth God to open his eyes, and to forgeue hym his ſynnes, as dyd Steuen in the actes of the Apoſtles the, vii. chapter. And Chriſte. Luce. xxiii.

A Chriſten man conſydereth hym ſelfe in the law of God, and there putteth of from hym all maner righteouſnes. For the lawe ſuffereth no merytes, no deſeruynges, no righteouſ-

nes, neither ony mā to be iustifyed in the sighte of God. The lawe is spirituall and requyreth the harte and cō maundementes to be fulfylled with suche loue and obedience as was in Chryst. ¶ If ony fulfyll all that is the wyll of God with suche loue and obedience, the same maye be bolde to sell pardons of his merites, and els not.

The law must be fylled spiritually with obedience chrift hath done.

A Christian therfor (whē he beholdeth hym selfe in the lawe) putteh of all maner righteousnes, deseruinges and merites, and meekely and vnfaynedly knowlegeth his synne and mysery, his captiuite and bōdage in the flesshe, his trespasse and gylte, and is thereby blessed with the poure in spicite. Math. v Chap. Then he mourneth in his hart because he is in such bondage that he can not do the wyll of God, and is an hongred & a thyrst after righteousnes. For righteousnes (I meane) whiche spryngeth out of Christes bloud, for strength to do the wyll of God, And turneth hym selfe

Christi-
a whā he
ayeth a-
deth &
cketh
st to go-
s promy
s.

to the promyses of God, and desyreth hym for his great mercye and trueth and for the bloude of his sōne Christ to fulfyll his promyses, and to geue hym strength. And thus his sprete euer prayeth within him. He fasteth also not one daye for a weke, or a lente for an whole yeare, but professeth in his harte a perpetuall sobernes, to tame the fleshe and to subdue the body to the sprete, vntyl he waxe strong in the sprete & growe rype in to a full righteousnes after ye fulnes of Christ And because this fulnes happeneth not tyll the body be slayne by death, a Christiā is euer a synner in the lawe and therfor fasteth and prayeth he to God in the sprete, the worlde seynge it not. Yet in the promyses he is euer righteous, thorowe faith in Christ & is sure that he is heyre of all goddes promyses, the sprete which he hath receaued in earnest, bearyng hi witnes his harte also and his dedes testifyinge the same.

Marke this then. To se inwardly that the lawe of God is so spirituall, that no flesh can fulfil it. And the for to mourne, and sorowe, and to desyre yee to hōger & thyrst after strēgth to do the wyll of God frō the grounde of the harte, and (not withstondynge all the soutelte of ỹ deuels, wekenes and feblenes of the flesh & wondrynge of the worlde) to cleue yet to the promyses of God, & to beleue ỹ for christes bloude sake thou art receaued to the enherytaunce of eternal lyfe, is a wonderful thynge, and a thynge that the worlde knoweth not oft but who so euer feleth ỹ (though he fall a thousande tymes in a day) doth yet ryse agayne a thousand tymes, and is sure that the merye of God is vpon hym.

The fa
full seyn
he is n
able to f
fyll the
we thirs
teh and h
gretyake
strength
to do it.

IF ye forgeue othermen their trespasses, youre heauenlye father shall forgeue you youres. Math in the. vi. Chap. ¶ I forgeue, God shall forgeue me, not for my dedes sake, but for his promyses

sake, for his mercye and trueth, & for the bloude of his sonne Christe oure Lorde. And my forgeuyng certifyeth my spyrete that God shall forgeue me, yee that he hath forgeuen me, alreadye. For yf I consente to the wyll of God in my harte, though thorowe infirmity and weaknes I can not do the wyll of God at all tymes, more ouer though I can not do the wyll of God so purelye as the law requireth it of me, yet yf I se my faute, and mekely knowlege my synne, wepinge in myne harte because I can not do the wyl of God, & thyrst after strength, I am sure ỹ the spyret of God is in me, & his fauour vpō me. For ỹ worldlymā lusteth not to do ỹ wil of God, nother sorroweth because he cā not, though he sorowsomtyme for feare of ỹ payn ỹ he beleueth shall folowe. He ỹ hath the spyryte of this worlde can not forgeue without amendes makynge or a greater vauntage. yf I forgeue now how commeth it? verely because

By cōsenyng vnto the wyl of God and knowledgynge our aulte mekely we be assured of the spyrete of God.

Wherfore beleuing forgeueth

I fele the mercye of God in me. For as a man feleth God to hym selfe, so is he to his neyghboure I knowe by myne owne experience that all flesshe is in bōdage vnder synne and cā not but synne, therfore am I mercyfull & desyre God to loose ỹ bōdes of synne euen in myne enemye.

Gather not treasure together in earth. &c. Mat. vi. But gather you treasure in heauen. &c. Let not youre hartes be glued to worldly thynges, studye not to heap treasure vpon treasure and riches vpon ryches, but studye to bestow wel that whiche is gottē already, and let youre habundannce succure the lacke and nede of the poore whiche haue not. Haue an eye to good workes, to whiche yf ye haue lust and also power to do them, then are ye sure that the spyrite of God is in you, & ye in christ electe to the rewarde of eternall lyfe which followeth good workes. But loke that thyne eye be syngle & robbe

With ỹ whiche habūdeth ourc necessary foode ought we to sustayne ỹ nedy.

not Chryst of his honour, ascribe not that to the deseruynge of thy workes which is geuen ẏ freely by the merites of his bloud. In Chryst we are sõnes In Chryst we are heyres. In Chryst God chose vs & elect vs before the begynning of ẏ world, created vs anew by ẏ word of ẏ gospel, & put his spyrit in vs, for because we shulde do good workes. A chrysten man worketh because it is the wyl of his father only. If we do no good worke nor be mercyfull, how is our lust therin? If we haue no lust to do good workes, how is gods spyrete in vs? If the spyrete of God be not in vs, how are we his sõnes? How are we his heyres, & heyres annexed with Chryst of the eternall lyfe which is promysed to all them ẏ beleue in hym? How do oure workes testifie and wytnesse what we are, & what treasure is layd vp for vs in heuen, so that oure eye be syngle & loke vpon the cõmaundemẽt without respecte of ony thynge, saue because it is

What prouyte we are by Chryst.

Gods wyll, & that God desyreth it of vs, & Christ hath deserued ỹ we do it.

Math.vii. Not al they ỹ saye vnto me Lorde, Lorde, shall entre into the kyngdome of heauen, but he ỹ doth ỹ wyll of my father which is in heauen Though thou canst laude God with thy lippes, & cal christ Lorde, & canst hable and talke of the scriptures, & knowest all the storyes of the byble. yet shalt thou therby neuer knowe thyne electyō or whether thy fayth be ryght But and yf thou fele lust in thyn hart to the will of God, & bryngest forth ỹ frutes therof, thē hast thou cōfidence and hope, and thy dedes and also the spyrete whence thy dedes spryng certifye thyn harte that thou shalt enter, yee thou art alredy intred into the kyngdom of heauen. For it followeth he that heareth the worde and doeth it, buyldeth his house vpon a rocke, and no maner tempest of temptacyons can ouerthrowe it. For the spyrete of God is in his hart and comforteth

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hym, and holdeth hym fast to ỹ rocke of the merites of Chriſtes bloude, in whom he is electe. Nothynge is able to plucke hym out of ỹ hãdes of God God is ſtrõger then all thynges. And contrarye wyſe he that heareth the worde and doth it not, byldeth on the ſonde of his owne ymaginacyon and euery tempeſt ouerthroweth his buil dyng. The cauſe is, he hath not gods ſpyrete in hym, and therfore vnderſtõdeth it not a ryght nother worketh a ryght. For no man knoweth the thinges of God (ſayth Paul in the fyrſte epiſtle to the Corinthi. in the ſeconde Chapter) ſaue ỹ ſpyrete of God: as no man knoweth what is in a man, but a mans ſpyrete which is in hym. So then yf the ſpyrete be not in a man, he worketh not the wyll of God nether vnderſtondeth it though he bable neuer ſo much of the ſcriptures. Neuertheleſſe ſuche a man may worke after his owne ymaginaciõ, but Gods wil can he not worke, he may offre ſacri-

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fice, but to do mercy knoweth he not.
It is easy to saye vnto Christ, Lorde: Lord but therby shalt ỳ neuer fele or be sure of ỳ kyngdome of heauē. But and yf thou do the wyll of God then art thou sure ỳ Christe is thy lorde in dede, & ỳ thou in hym art also a lorde, in ỳ thou feleſt thy selfe looſed & free frō the bōdage of synne, and lusty and of power to do the wyll of God.

Where ỳ spyrete is ther is felynge. For ỳ spyrete maketh vs fele all thynges. Where ỳ spyrete is not ther is no felynge, but a vayne opinion or ymaginacyon. A phisician serueth but for sycke men, & ỳ for such sycke mē as fele their sicknesses & mourne therfore, & longe for health. Christ lykewyse serueth but for sīners only as fele theyr sinne, & that for such synners, ỳ sorow & mourne in theyr hartes for health. Health is power or strength to fulfyl the lawe or to kepe the cōmaundemētes Now he ỳ lōgeth for ỳ health ỳ is to say, for to do ỳ lawe of God is blef

What health to saye

sed in Chryste, & hath a promyse that his lust shalbe fulfylled & þ he shalbe made whole. Mat. v. blessed are they which hongre and thyrst for ryghteousnes sake (that is to fulfyl the law) for theyr lust shalbe fulfylled. This longyng and consent of the hart vnto the law of god, is the worckynge of the spyryte which god hath poured in to thyne hart in earnest þ thou mygh test besure that God wyl fulfyl al his promises that he hath made the. It is also the seale & marke which god putteth on al menþ he hath chosen vnto euerlastynge lyfe. So longe as thou seyst thy synne, & mournest, & consentest to the lawe & lõgest (though thou be neuer so weake) yet the spyryte shal kepe the in all tẽptacions from desperacion & certifie thyne harte, that god for his trueth, shal deliuer the & saue þ, yee & by thy good dedes shalt thou be saued, not whych thou hast done, but which chryst hath done for þ. For chryst is thyn, & al hys dedes are thy de

des. Chryst is in ỹ & thou in him knyt together iseparabli. Nether cãst thou be dãpned except Chryst be dãpned wt the. Nether can chryst be saued except thou be saued with hi. Moreouer thy harte is good, ryght holy, & iust. For thy hart is no enemye to ỹ lawe but a frẽd & a louer. The law & thy hart are agreed & at one, & therfore is God at one wyth the. The cõsent of the hart vnto ỹ lawe, is vnite & peace betwene god & mã For he is not myne enemye which wold fayne do me playsur and mourneth because he hath not where wt. Now he ỹ opened thy dysease vnto the & made ỹ lõge for health, shall heale ỹ as he hath promysed the, & he ỹ hath loosed thy harte, shall at his godly laysur, loose thy mẽbres. He ỹ hath not ỹ spryte hath no relig, nether lusteth or lõgeth after power to fulfil ỹ law, nether abhorreth ỹ plesures of sinne nether hath ony moare certente of ỹ promyses of God, than I haue of a tale of Robinhode, or of some iest

Christes merites are ours

that a mã telleth me was done at Rome. An othermã may lyghtely make me dout or beleue ỹ contrarye, seinge I haue no experience thereof my self. So is it of thẽ that fele not the worckyng of the spyrite, and therfore in tyme of temptacion the byldinges of theyr ymaginacions fall.

Mathei.x. He that receaueth a prophete in ỹ name of a prophete, that is because he is a prophet shall receaue the rewarde of a prophete and he that geueth one of these lytleons a cuppe of colde water to drynke, in the name of a disciple, shall not lose his rewarde. Note this ỹ a prophete sygnifyeth as well hym that enterpretheth the harde places of scripture, as hym that prophecieth thynges to come. Nowe he that receaueth a prophete, a iust man, or a dyscyple, shall haue the same or lyke rewarde, that is to saye, shall haue the same eternall lyfe, whych is appointed for thẽ in christes bloud

hat a et is

and merites. For excepit thou were electe to the same eternall lyfe, & haddest the same fayth and trust in God, and the same spyte, thou couldest neuer consent to theyr dedes and helpe them. But thy dedes testyfie what thou art and certyfye thy conscience ỳ thou art receaued to mercy, and sanctifyed in Christes passions and sufferynges, and shalt hereafter whych al them that folowe God, receaue the reward of eternall lyfe.

No mā c
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be chose

Of thy wordes thou shalt be iustifyed and of thy wordes thou shalt be condempned. Matthew. xii. That is thy wordes as well as other dedes shall testyfie wyth the, or agaynst the at the daye of iudgemēt. Many ther are which abstayne from the vtward dedes of fornicacion and adulterye, neuertheless reioyce to talke therof and laugh, their wordes and laughter testifye againste thē, that their hart is vnpure, and they adulteres and fornycatours in the syght of God.

The tõge and other signes of tymes vtter the malice of the harte, though a man for many causes abstayne his hõde, from the outward dede or acte.

If thou wylt entre in to lyfe kepe the coumaundemẽtes Mat.xix. Fyrst remẽbre that whẽ God cõmaundeth vs to do ony thyng, he doth it not therfor, because that we of oure selues are able to do that he cõmaundeth, but that by the lawe we might se and knowe our horrible dãnacyon & captiuite vnder synne, & shulde repent & come to Christ & receaue mercye & the spyrete of God to louse vs, strẽgth vs, & to make vs able to do gods wyl which is the law. Now when he sayeth yf thou wylt entre in to lyfe kepe the cõmaundementes, is as much to saye, as he that kepeth the commaundemẽtes is entred in to lyfe, for excepte a man haue fyrst the spyrete of lyfe in hym by Christes purchasynge, it is impossible for him to kepe the cõmaundementes, or that

Excepte a man haue the spyrete of lyfe it is impossible for him to

his hart shuld be loose or at lybertye to lust after them, for of nature we are enemyes to the law of God.

kepe ẏ cõmaũdemẽtes.

As touching ẏ Christ sayeth afterward yf thou wilt be perfect, go & sell thy substãce & geue it to the poore, he sayeth it not as who shulde saye that there were ony greater perfection thẽ to kepe the law of God (for that is all perfection) but to shewe the other his blindnes which sawe not that ẏ lawe is spirituall and requyreth the hart. But because he was not knowyng ẏ he had hurt ony man w̃ the outward dede, he supposed that the loued his neyghboure as hym selfe. But when he was bydden to shewe the dedes of loue, and geue of his abundaunce to thẽ ẏ neded he departed mourninge. Which is an euident tokẽ ẏ he loued not his neyghbour as well as hym self. For yf he had had nede him selfe, it wold not haue greued hĩ to haue receaued succour of anothermã. Moro uer he sawe not ẏ it was morther and

The greatest perfection.

theft that a man shulde haue abundaunce of ryches lyeyng by hym and not to shewe mercye therwith & kyndly to succoure his neghbours nede. God hath geuen one man ryches to help another at his nede. Yf thy neghboure nede and thou helpe hym not beynge able, thou witholdest his deutye frō hym & art a thefe before God.

He that & paweth from his neghbour which is his cā not come to heauen.

That also that Christ sayeth, how ẏ it is harder for a ryche man (which loueth his ryches so ẏ he cā not fynd in his harte lyberally & frely to helpe the poore and nedy) to entre in to the kyngdome of heauen, then a camell to go thorowe the eye of a nedle, declared that he was not entred in to ẏ kyngdome of heauen, that is to saye, eternall lyfe. But he that kepeth the cōmaundemētes is entred in to lyfe, ye hath lyfe & the sprete of lyfe in him

This kynde of deuyls goeth not out but by prayer and fastynge. Mat. xvii. Not that the deuyll is caste out by merytes of

fastynge, or prayenge. For he sayeth before that for theyr vnbeleues sake they coulde not cast hym out. It is fayth no doute that casteth out the deuyls, and fayth it is that fasteth and prayeth. Fayth hath the promyses of God wherunto she cleueth, and in all thynges thyrsteth ỹ honour of God She fasteth to subdue the body vnto the spyrete that ỹ prayer be not let, and that the spyrete maye quyetly talke wᵭ God: she also whē so euer opportunyte is geuen prayeth God to fulfyll his promyses vnto his prayse and glorye And God which is mercyful in promising & true to fulfyl them, casteth out deuels and doth all that fayth desyreth and satysfyeth hyr thyrst.

Faith casteth out deuels and doth such like miracles.

COme ye blessed of my father enherete the kyngdom prepared for you, from the begynnynge of the worlde. For I was a thyrst & ye gaue me drynke. &c. Mat. xxv. Not that a man with workes deserueth eternall lyfe as a worke man

The kyngdome of heauen is prepared for ỹ faithfull ergo their workes do not deserue it

or labourer his hyre or wages. Thou readest in the terte that the kyngdom was prepared for vs from the beggynnynge of the worlde. And we are blessed & sanctifyed. In Christes bloude are we blessed from that bytter curse and damnable captiuite vnder synne, where in we were borne & conceaued. And Christes spyrite is poured in to vs, to bringe forth good workes, and oure workes are the frutes of ỹ spyrit, and the kyngdome is the deseruynge of Christes bloude, and so is fayth, & the spyrite, and good workes also. Notwithstondynge the kyngdome followeth good workes, & good workes testifye that we are heyres therof, and at the daye of Iudgement shall they testifye for the electe vnto their conforte and glorye. And to the cõfusyon of the vngodly, vnbeleuynge & faithlesse synners, whiche had no truste in the worde of Goddes promyses nor lust to ỹ wyll of God, but were caried of ỹ spyrite of their father the deuel vn

to all abhominaciō, to worke wicked
nes w all lust, delectaciō, & gredines

MAny synnes are forgeuen her
for she loueth much. Lu. vii.
Not that loue was cause of
forgeuenes of synnes. But contrarye
wyse the forgeuenes of sinnes caused
loue, as it foloweth, to whō lesse was
forgeuen, the same loueth lesse. And
afore he cōmended the iudgement of
Symon, which answered that he lo-
ueth moost to whō moost was forge
uen, & also sayde at the last, thy fayth
hath saued the or made the safe, go
in peace. We can not loue excepte
we se some benfete & kyndnes. As lō-
ge as we loke on ꝑ lawe of God only
where we se but synne & dānacyon &
the wrath of God vpon vs, yee wher
we are dampned afore we be borne,
we can not loue God: No we can not
but hate hym as a tyrante, vnrighte-
ous and vntuste, and flye from hym
as dyd Cayn. But when the Gospell
ꝑ glad tydynges & ioyfull promyses

As lōge
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are preached how that in Christ God loueth vs fyrst, forgeueth vs, & hath mercy on vs, then loue we agayne & ẏ dedes of our loue declare our faith This is the maner of speakynge, As we saye. Somer is nye, for the trees blossome. Now is the blossomyng of the trees not the cause that somer draweth nye, but the drawynge nye of somer cause of the blosome, and the blosomes put vs in remembraunce that somer is at hãde. So Christ here teacheth Simõ by the feruẽtnes of loue in the outwarde dedes to se a stronge fayth within, whence so great loue springeth. As the maner is to saye, do youre charite, shewe your charite, do a dede of charite, shewe your mercy, do a dede of mercy, meanyng therby, that our dedes declare how we loue oure neghbours and how muche we haue cõpassion on them at theyr nede Moreouer it is not possible to loue excepte we se a cause. Excepte we se in our hartes ẏ loue and kyndnes of

[illegible] exam-
[illegible] for de-
[illegible]racyon
[illegible] inward
[illegible]yth by
[illegible]twarde
[illegible]es.

God to vs warde in Chryst our lorde,
it is not possible to loue God a right.
We say also he that loueth not my
dogge loueth not me. Not that a mā
shulde lone my dogge fyrst. But yf
a man loued me, the loue wherwith
he loueth me, wolde compell hym to
loue my dogge, though the dogge de
serued it not, yee though ỹ dogge had
done hym a displeasure, yet yf he lo=
ued me, the same loue wolde refrayne
hym from vengynge hym selfe, and
cause hym to refer the vengeaūce vn
to me. Suche speakynges fynde we
in scriptur. Jhon in the fourth of his
fyrst epistle sayeth, he that sayeth. I
loue God, and yet hateth his brother
is a lyar. For how can he that loueth
not his brother whom he seyth, loue
God whom he seyth not? This is not
spoken that a man shulde fyrste loue
his brother and then God, But as it
foloweth. For this cōmaundement
haue we of him, that he which loueth
God shuld loue his brother also. To

An exāp
of loue
warde o
neghbou

loue my neyghbour is the cõmaunde
ment, which cõmaundemẽt he that lo
ueth not, loueth not god. The ke=
pinge of the cõmaundemẽt declareth
what loue I haue to god. If I loued
god purely, nothynge that my neygh
boure coulde do were able to make
me eyther to hate hym, eyther to take
vengeaũce on hym my selfe, seynge ẏ
god hath cõmaunded me to loue him
& to remytte all vẽgeaũce vnto hym.
Marke now how much I loue the cõ
maũdemẽt, so much I loue god: how
much I loue god, so muche beleue I
ẏ he is mercyfull, kynde & good, yee
& a father vnto me for Chrystes sake,
how much I beleue that god is mer=
cyfull vnto me, & that he wyl for Chri
stes sake fulfyll all his promyses vn=
to me: so muche I se my synnes, so
much do my sines greue me, so much
do I repent and sorow that I synne,
so muche displeaseth me ẏ poyson ẏ
moueth me to synne, and so greatly
desyre I to be healed. So now by the

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naturall ordre fyrst I se my synne. Then I repent and sorowe. Then beleue I Gods promyses, that he is mercyful vnto me, and forgeueth me and wyl heale me at ỹ last: thẽ loue I and then I prepare my selfe to the cõ maundement.

THys do & thou shalt lyue. Luce. x. that is to saye, loue thy lorde God with all thy hart with all thy soule, and with all thy strength, and with all thy minde, and thy neyghboure as thy selfe. As who shuld saye, yf thou do this, or though thou canst not do it, yet if thou feleste lust therunto, and thy spyrite sygheth mourneth, & lõgeth after strength to do it, take a signe & euidẽt tokẽ ther by ỹ the spyrite of lyfe is in the, and ỹ thou arte electe to lyue euerlastynge by Chrystes bloude, whose gyfte and purchase is thy fayth, and that spyrite that worketh the wyll of God in the, whose gyft also are thy dedes, or rather the dedes of the spirite of Chryst

yf we do but lust it is a token that the spyrte is in vs.

and not thyne, and whose gyft is the
te warde of eternall lyfe whiche folo-
weth good workes.

It folowth also in ỹ same place of
Luke, when he shulde depart, he pluc
ked out .ii. pence, and gaue them to ỹ
hooste, and sayd vnto hym. Take the
charge or cure of hym, & what soeuer
thou spendest more I wyll recõpence
it the at my cõmynge agayne. Remẽ-
bre this is a parable, and a parable
may not be expoũded worde by word
But the entent of the simylitude must
be sought out only in the whole para
ble. The entẽt of the simylitude is to
shewe to whom a mã is a neyghbour
or who is a mans neyghbour (which
is both one) & what is to loue a mans
neyghbour as him selfe. The Sama
ritane holpe hym & shewed mercy as
longe as he was present, and whẽ he
could be no lenger present, he left his
money behynd him. And yf that were
not sufficient, he lefte his credens to
make good the rest, & forsoke him not

parable
n not be
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s but the
ce only.

as longe as the other had nede. Then sayd Christ, go thou & do lykwyse, ẏ is, without difference or respeccyō of persons, who soeuer nedeth thy help hym coūt thy neyghbour, & his neighboure be thou & shewe mercy on hym as longe as he nedeth thy succoure, & that is to loue a mans neyghbour as hym selfe. Neyghboure is a worde of loue and signifieth that a man shulde be euer nye and at hande and redy to helpe in tyme of nede.

What neighbour signifie

They ẏ wyl enterpret parables word for worde fall in to strayghtnesses oftymes, whence they can not ryd them selues. And preach lyes in steade of ẏ trueth. As do they which enterpret by two pence, the olde testament and the newe, and by that which is bestowed, Opera supererogationis. Howbeit supererogantia were a meter terme. That is to say, dedes which are more thē ẏ lawe requyreth, dedes of perfeccion & of liberalite, which a mā is not boūde to do, but of his fre wyll. And

for thē he shall haue an hyer place in heauē, & may geue to other of his merites, or of whych the pope after his death may geue pardons from ỹ paynes of purgatoyre.

There is no greater perfection than the law.

Against which exposicio I answere fyrst a greater perfectiō thā ỹ law, is there not. A greater perfection thē to loue God & his wyll, which is ỹ commaundementes, w̄ all thyne hart, w̄ all thy soule, with al thy strength, w̄ all thy mynde, is there none. And to loue a mās neighbour as him self, is lyke the same. It is a wonderful loue where w̄ a mā loueth hi self. As glad as I wolde be to receaue pardon of myne awne lyfe (yf I had deserued death) so glad ought I to be to defēde my neyghbours lyfe, whythout respect of my lyfe, or of my good. A mā ought nother to spare his goodes nor yet hi self for his brothers sake, after ỹ ensāple of christ. i. Jo. iii. Here in say eth he, perceaue we loue, in ỹ he (ỹ is to say Christ) gaue his life for vs We

ought therfor to bestowe our lyues for
ỹ brethren. Now sayth chryst Jo.xv.
ther is no greater loue thã that a mã
bestowe his lyfe for his frende.

Moreouer no mã cã fulfyll ỹ lawe. Roma fulfyll the law
For (Jo.saith.i.chap. of ỹ said pistle)
yf we say, we haue no synne, we decea
ue ourselfes & trueth is not i vs, yf we
knowlege our sinnes he is faithful &
righteous to forgeue vs our sinnes, &
to purge vs frõ all iniquite. And in ỹ
pater noster also we say father forge=
ue vs oure synnes. Now yf we be all
sinners, none fulfilleth ỹ law. For he
ỹ fulfilleth ỹ law is no sinner. In the
law may nother Peter nor Paul nor
ony other creature saue chryst only re
toyce. In ỹ bloud of Chryst which ful
filleth ỹ law for vs may euery parsõ ỹ
repẽteth byleueth, loueth ỹ law & mor
neth for strẽgh to fulfyl it reioyce, be
he neuer so weake a synner. The two Whs two p betok
pẽce therfor & ỹ credẽs ỹ he left behid
hi, to bestowe more if nede were signi
fieth ỹ he was euery where mercyful,

both present and absent without fayning, cloking, cõplaining, or excusing & forsoke not his neighboure as lõge as he had nede. Which exẽple I pray God men maye folowe and let, opera supererogacionis alone.

hat the
re was
t Ma-
had
e

MAry hath chose a good parte which shall not be taken frõ her. Luc. x. She was first chosen of God & called by grace, both to knowe hyr synne, and also to heare ỹ worde of faith health and gladtydinges of mercy in christ and fayth was geuen hir to beleue & the spryte of god loosed hir hart from the bondage of synne. Then consented she to the wyl of God agayne, and aboue all thynges had delectacion to heare ỹ worde wherỹ she had obtayned euerlasting health, & namely of his mouth which had purchased so great mercy for hir, god choseth vs first & loueth vs fyrst & openeth our eyes to se his exceding abundaunt loue to vs in christe, and then loue we agayne and accepte his

wyll aboue all thinges, & serue hym in that office wherunto he hath chosen vs.

Sell that ye haue & gyue almes. And make you bagges whych wax not old, and treasure whych fayleth not in heauen. Luce.xii. This & such lyke are not spoken ỳ we shuld worke as hyrelinges in respecte of rewarde, & as though we shuld obtaine heauē w̄ merite. For he sayth a lytle afore Feare not lytle flocke for it ys youre fathers playsure to geue you a kyngdome. The kyngdome cōmeth thē of the good wyl of Almyghty God thorow christ. And such thinges are spokē partlye to put vs in remēbraunce of our dutye to be kynde agayne. As is that sayēg Let your lyght so shyne before mē that they se your good workes & glorifye youre father whych is in heauen. As who shuld saye, yᵗ God hath geuē you so great gyftes se ye be not vnthankfull, but bestowe thē vnto his praise. Some thinges ar spokē

Scripture speaketh diuers wayes to vs

vnto vs to moue vs to put our whol truſt in god, as are theſe. Behold the lylies of the felde. Behold the byrdes of the ayre. If youre chyldren aſke breade wyll ye proffer them a ſtone? & many ſuch lyke. Some are ſpoken to put vs in remembraunce to be ſober, to watch and praye, and to prepare our ſelfes agaynſt temptacyõs, and that we ſhulde vnderſtõde & knowe, how that temtacyons & occaſyon of euell come then mooſt when they are leaſt loked for: leſt we ſhulde be careleſſe & ſure of oure ſelues, negligẽt and vnprepared. Some thynges are ſpoken that we ſhulde feare the wonderfull and incomprehenſyble iudgementes of god leſt we ſhulde preſume. Some to conforte vs that we deſpayre not. And for lyke cauſes ar all the enſamples of the olde teſtament. In concluſyon ỳ ſcripture ſpeaketh many thynges as the worlde ſpeaketh. But they maye not be worldly vnderſtõde, but gooſtlye & ſpiritualye, yee ỳ ſprete of

Wher the ſprete is not ther is no vnderſtondynge of ſcriptur

god only vnderstōdeth thē, & wher he is not there is not the vnderstōdynge of the scripture. But vnfrutful dispu tynge & braulynge aboute wordes.

The scripture sayeth, God seyth, god heareth, god smelleth, god walketh, god is with them, god is not w̄ them, god is angrye, god is pleased, god sēdeth his spyrete, god taketh his spyrete awaye, & a thousand such lyke. And yet is none of thē true after the worldly maner & as ẏ̄ wordes sounde Rede ẏ̄. i. Cor. ii. The natural mā vnderstondeth not the thynges of God, but the spyrete of god only & we (sayth he) haue receaued ẏ̄ spyrete which is of god, to vnderstonde thynges whiche are geuen vs of god. For without the spyrete it is impossible to vnderstonde them. Rede also ẏ̄. viii. to ẏ̄ Ro. They that are led with the spyrete of God, ar the sōnes of god. Now the sōne knoweth his fathers wyl, & ẏ̄ seruaūt not He ẏ̄ hath not ẏ̄ spyrete of Christ (sayth Paule) is none of his. Lykewyse he

It is impossible vnderstō the scripture without the spyrete of god.

that hath not ỹ ſpꝛete of God is none of Gods, foꝛ it is both one ſpꝛete, as thou mayſt ſe in the ſame place.

Now he that is of God, heareth the woꝛde of God. Joh. viii. and who is of God but he that hath the ſpꝛete of God. Foꝛthermoꝛ, ſayth he ye heare it not, becauſe ye are not of God, that is, ye haue no luſt in ỹ woꝛde of God, foꝛ ye vnderſtonde it not, and that becauſe his ſpꝛete is not in you.

Foꝛ as much then as the ſcripture is nothynge els but that whiche the ſpꝛete of God hath ſpoken by the pꝛophetes and Apoſtles, and can not be vnderſtonde but of the ſame ſpꝛete: Let euery man pꝛaye to God to ſende hym his ſpꝛete to looſe vs from oure natural blyndnes & ignoꝛaunce, and to geue vs vnderſtondynge and kelynge of the thynges of God and of the ſpeakynge of the ſpꝛete of God. And mark this pꝛoceſſe. Fyꝛſt we are damned of nature, ſo conceaued and boꝛne, as a ſerpent is a ſerpent, and a

Pꝛay the ſpꝛete of God to geue you frō your natural blyndneſſe & to geue you vnderſtondynge of ſpꝛituall thynges.

Mark the ordꝛe of Gods woꝛkes.

tode a tode and a snake a snake by na ture. And as thou seyst a ponge chyld whiche hath pleasure in many thyn= ges where in is present death, as in fyre, water & so forth, wolde slaye him selfe with a thousande deathes, yf he were not wayted vpon and kept ther fro. Euen so we, yf we shuld lyue this thousand yeares we coulde in al that tyme delyte in none other thynge nor yet seke ony other thynge, but that, where in is death of the soule.

Secondarily of the hole multytu de of the nature of man, whome God hath electe and chosen, and to whom he hath appoynted mercy and grace in Christ, to them sendeth he his spyret whiche openeth theyr eyes, sheweth thē their myserie, and bryngeth them vnto the knowlege of them selues, so that they hate and abhorre thē selues, are astōyed & amased & at there wit= tes endes, nether wote what to do or where to seke health. Then left they shulde flye frō God by desperacyō, he

cõforteth thẽ agayne with his swete promyses in Christ & certifyeth theyr hartes that for Christes sake they are receaued to mercy & theyr synnes forgeuen & they electe and made the sonnes of God, and heyres with Christe of eternal lyfe: and thus thorow faith are they set at peace with God.

Now maye not we are why God choseth one & not another, other thynke that God is vniuste to dãne vs afore we do ony actuall dede, seynge ỹ God hath power ouer all creatures of ryght, to do with thẽ what he lyst or to make of euery one of thẽ as he listeth. Our darknes can not perceaue his light. God wylbe feared and not haue his secrete iudgemẽtes knowẽ. Moze ouer we by the light of faith se a thousande thynges whiche are impossible to an infidele to se. So lyke wyse no doute in the light of the clear visiõ of god we shal se thinges which now God wyll not haue knowẽ. For pryde euer accõpanieth hye knowlege

but grace acõpanyeth mekenes. Let vs therfore geue diligẽce rather to doȳ wyll of god, thẽ to search his secretes which ar not ꝓfitable for vs to know

Whẽ we are thus recõcyled to god made ȳ frẽdes of god & heyres of eternal life, ȳ spyrete ȳ god hath poured in to vs testifyeth ȳ we may not lyue after oure olde dedes of ignoraũce. For how is it possible, ȳ we shulde repẽt & abhorre thẽ, & yet haue lust to lyue in thẽ. We are sure therfore ȳ god hath created & made vs new in Christ, and put his spyrete in vs that we shulde lyue a newe lyfe whiche is the lyfe of good workes.

He that is reconcyled to God must not lyue after ȳ oldelustes of ignoraunce.

That thou mayst know what are good workes, or what workes are good, and the ende & entente of good workes, or wherfore good workes serue, marke this that foloweth.

The lyfe of a good Christẽ man is inward betwene hym & god, and ꝓperly is the cõsente of the spyret to the wyl of god, & to the honoure of god.

And goddes honour is the final ende of all good wo⁊kes.

Good wo⁊kes. Good wo⁊kes are all thynges that are done w̄ in the lawes of God, in which god is honoured & fo⁊ whych, thankes are geuen to God.

Faſtynge. Faſtynge is to abſteyne from ſurfetinge o⁊ ouer much eatynge, from dronkenes and care of the wo⁊lde(as thou mayſt rede. Luke. xxi.) and the ende of faſting is to tame the body, ỹ the ſp⁊yte maye haue a fre courſe to God, and may quyetly talke w̄ God. fo⁊ ouer much eatynge and dr⁊inking and care of wo⁊ldly buſynes p⁊eſſe downe the ſp⁊ite, choke hym and tangle hym that he can not lyft vp hym ſelfe to God. Now he that faſteth fo⁊ ony other entente, than to ſubdue the bodye, that he ſp⁊yte maye wayte on God, and frely exercyſe hy⁊ ſelf in the thynges of god: the ſame ys blynde & woteth not what he doth, erreth and ſhuteth at a wrong marke, and hys entente and ymaginacion is abhomi

The cauſe of faſtyng

hable in the sight of God. Whē thou fastest from meate and drynkeste all day, so that is a chrystē fast: eyther to eate at one meale that were sufficient for foure. A man at fouze tymes may beare that he can not at ones. Some fast from meate and drynke, and yet so tangle them selues in worldly busynes that they can not once thynke on God. Some abstayne frō butter, from egges, some of all maner whyte meate, some this daye, some that day, some in ỹ honour of this saynt, some of that, and euery mā for asondry purpose. Some for the tothach, some for the headache, for feuers, pestilence, for sodeu death, for hangynge, drounyng, & to be delyuered from the paynes of hell. Some are so made that ỹ fast one of ỹ thursdayes betwene the two saynt marye dayes in the worshipe of that daye is halowed betwene chrystenmas and candelmas, and that to be delyuered frō the pestilēce. All those men fast without conscience

of god, and without knowlege of the true entent of fastynge, & do none other then honoure sayntes as the gentyles and heythen worshipped theyr ydols, and are drowned in blyndnes and knowe not of the testament that god hath made to manwarde in Christes bloud. In God haue they nether hope nor cõfidence, nother beleue his promyses nother knowe his wyl, but are yet in captiuite vnder the prince of darknes.

What watch signifieth.

Watch is not only to abstayne frõ slepe, but also to be circumspecte and to cast all perels: as a man shulde watch a toure or a castell. We must remembre that the snares of the deuell are infinite and innumerable, and that euery twynklynge of an eye aryse new tẽtacyons & that in al places mete vs fresh occasions. Against which we must prepare our selues, & turne to god, & complayne to hym, & make our mone, & desyre hym of his mercy to be our shylde, our toure, our

In all tẽtacyõs we must call vpon god.

caſtell & defence from all euell, to put his ſtrength in vs (for without hym we can do nought) and aboue al thinges we muſt call to mynde what promiſes god hath made, & what he hath ſworne ẏ he wyl do to vs for Chriſtes ſake, & with ſtronge fayth cleue vnto them, & deſyre hym of his mercy & for the loue ẏ he hath to Chriſt, & for his truthes ſake to fulfyll his promyſes. If we thus cleue to god with ſtrõge fayth, and beleue his wordes: thẽ (as ſayth Paul. i. cor. x.) God is faythful, that he wyll not ſuffer vs to be tempted aboue that we are able, or aboue our myght, that is to ſaye, yf we cleue to his promyſes and not to our fantaſyes and ymaginacyons, he wyll put myght and power in to vs, that ſhall be ſtronger then all the temptacyon whiche he ſhall ſuffre to be agaynſt vs.

PRayer is a mourning a lõging & a deſire of ẏ ſpret to godward What prayer is.

for ẏ which she lacketh, as a sick mor
neth & soroweth ĩ his hart lõgyng for
health. Faith euer praieth: for after ẏ
by fayth we are reconcyled to God &
haue receaued mercy & forgeuenes of
God, the sprete lõgeth & thyrsteth for
strength to do the wyll of God, and ẏ
God may be honoured, his name ha
lowed, & his pleasure & wyll fulfylled

The condi
yons and
roperties
f prayer.

The sprete wayteth & watcheth on ẏ
wyll of God and euer hath his owne
fragilite & weakenes before his eyen
and whan he seyth temptacyon and
parell drawe nye, he turneth to God
and to the testament that God hath
made to all ẏ beleue & trust in Chri=
stes bloude and desyreth God for his
mercy, trueth, & for the loue ẏ he hath
to Christ, that he wyll fulfyll his pro
myse, ẏ he wyll succoure & helpe and
geue vs strength, & that he wyl sancti
fye his name in vs & fulfyl his godly
wyll in vs, & ẏ he wil not loke on our
sinne & iniquite, but on his mercy, on
his trueth, & on ẏ loue ẏ he oweth to

his sōne Christ & for his sake to kepe vs frō tētacyō, ẏ we be not ouercome & ẏ he delyuer vs frō euell, & what so euer moueth vs contrary to his godly wyl. Moreouer of his owne experience he feleth other mens nede, & no lesse cōmēdeth to God the infirmities of other thē his owne, knowyng that ther is no strength, no helpe, no succoure but of God only. And as mercyful as he feleth god in his hart to him selfe warde, so mercyfull is he to other, & as gretly as he feleth his own mysery, so great cōpassion hath he on other. His neighbour is no lesse cared for then he hym selfe. He fealeth his neighbours grefe no les thē his own And whē so euer he seith occasiō he cā not but praye for his neyghboure as wel as for hym selfe, his nature is to seke ẏ honoure of god in all men, & to drawe (as much as in hym is) all men vnto god. This is the lawe of loue which sprigeth out of Christes bloud into ẏ hartes of all them ẏ haue theyr

Let the same mynde be in you that was in Christ Jesu which. &c

truſt in hi No mā nedeth to bid a Chriſtē mā to pray yt he ſe is neighbours nede: if he ſe it not put hi in remēbrāce only, & thē he cā not but do his deutie.

ne to
ye for a
ther.

Now as touching ỹ we deſyre one another to pray for vs, ỹ do we to put our neighbour in remēbraunce of his deutye & not ỹ we truſt in his holines Oure truſt is in god, in Chriſt, & in ỹ trueth of goddes promyſes, we haue alſo a promyſe ỹ whē. ii. or. iii. or mo agre together in ony thyng accordig to ỹ wyl of God, god heareth vs. Not withſtādyng as god heareth many ſo heareth he few, & ſo heareth he one, yt he pray after ỹ wil of god & deſir ỹ honour of god. He ỹ deſyreth mercye, ỹ ſame feleth his owne miſery, & ſynne & mourneth in his hart for to be delyuered, ỹ he myght houour God & god for his trueth muſt heare hym which ſayeth by he mouth of chryſt Mat. v. Bleſſed are they ỹ honger & thyrſt after ryghteouſnes, for they ſhalbe fylled. God for his treuthes ſake muſt

put ẏryghteousnes of christ in him, & washe his vnrighteousnes away in ẏ bloud of Christe. And be ẏ sinner neuer so weake, neuer so feble & frayle, sinne he neuer so oft & so greuous, yet so lõge as this lust, desire, & mournig to be delyuered remaineth in hi God seyth not his sinnes, rekeneth thẽ not for his treuthes sake & loue to christe. He is a sinner in ẏ syght of god, that wold be no synner. He ẏ wold be delyuered hath his hart loose already His hart synneth not, but mourneth repenteth, & cõsenteth vnto ẏ law & wyll of God & iustifieth god, ẏ is, beareth recorde that God which made ẏ law, is righteous & iust And such an hart trustinge in Christes bloud, is accepted for ful ryghteous. And his weaknes, infirmite, & fraylte is pardoned and his synnnes not loked vpon: vntyll God put more strength in hym and fulfyll his lust.

In wh houre t synner ghet I t he areh

Whẽ ẏ weake in ẏ faith & vnexpert in the misteries of Christ desire vs to

pray for thē: thē ought we to lead the to the trueth and promyses of God, & teach thē to put their trust in the promises of god in loue that god hath to Christe and to vs for his sake, and to strēgth their weke cōsciēces, shewing & prouyng by the scriptur, ỹ as longe as they folowe the spyte and resyste synne it is impossible they shulde fall so depe that god shall not pull thē vp agayne, yf they hold fast by the anker of faith hauing, trust and confidence in Christ. The loue that god hath to Christ is infynite, & Christ dyd & suffer all thynges, not for hym selfe, to optayne fauoure or ought else: for he had euer ỹ full fauoure of God and was euer lorde ouer all thynges, but to reconcile vs to God & to make vs, heyres with hym of his fathers kyng dome. And God hath promysed, that whosoeuer calleth on his name shall neuer be confounded, or a shamed. Ro. ii. yf ỹ righteous fal (saieth ỹ scripture) he shall not be bursed, the

loue od to st is ite.

lord shal put his hād vnder him. Who is ryghteous but he ỹ trusteth in christes bloud, be heneuer so weak: christ is our ryghteousnes & in hym ought we to teach all men to trust, & to expounde vnto all men the testament ỹ God hath mad to vs synners in Chrystes bloude. This ought we to do & not to make a pray of thē to leade thē captyue, to sytte in their cōsciences & & to teach them to trust in our holynes, good dedes & prayers, to the entent that we wold fede oure ydle and slowe belyes of their greate labour & sweate, & so to make our selues Christes & sauyours. For yf I take on me to saue other by my merites, make I not my selfe a Christ & a sauiour, and am in dede a false prophete & a true antichrist, & exalt my self & sytt in ỹ tēple of god, that is to wete the consciēces of mē: Amōge Christē mē loue maketh al thinges cōmune, euery mā is better to another, and euery man is bounde to mynyster to his neygh-

Who is righteous

Loue maketh all thynges commune.

boure, & to supplye his neyghbours lacke, of ye where wt God hath endued him. As thou seyst in ye world how the lordes & officers minister peace in the cõmune wealth, punysh murtherers, theues & euyll doers, & to maynteine their ordre & estate do ye cõmunes mynister to thẽ agayne rent, tribute, toll & custome So in ye Gospel ye curates which in euery parish preach the Gospel ought of dutye to receaue an honest lyuing for thẽ & their housholdes & euẽ so ought ye other officers which are necessarily requyred in ye cõmune wealth of Chryste. We nede not to vse fylty lucre in ye Gospel, to choppe & chaũge & to playe ye tauernars, alteryng ye word of God, as they do their wynes, to their moost avaũtage, & to fasshyon Goddes worde after euery mans mouth, or to abuse the name of Chryst to obtayne thereby auctoryte and power, to fede our slowe belyes. Now seyst thou what prayer is, the ende therof, and wherfore it serueth.

He that serueth at ye aultare ought to lyue of the altare also.

If thou geue me a thousãd poũd to pray for the I am no more boũde thẽ I was before. Mans ymagynacyon can make the cõmaundement of god nother greater nor smaler: nother cã to ỹ law of God eyther adde or minish Goddes cõmaundemẽt is a great as himselfe. I am bounde to loue ỹ Turk w̃ all my might & power, yee & aboue my power euẽ frõ the grounde of my hart, after the ensample ỹ Christe loued me, nether to spare goodes, body, or lyfe to wyn him to Christe And what can I do more for ỹ yf thou ganest me all the worlde? Where I se nede ther can I not but pray yf gods spryte be in me.

Temporal reward neither augmenteth nor mynysheth charite.

Almes is a greke worde & signifieth mercy One christẽ is detter to another at hys nede of all ỹ he is able to do for him vntyl his nede be suffised. Euery Chrysten man ought to haue Christ alwayes before his eyes, as an ensample to counterfayte and folow, and to do to his neyghbour as Christ

hath done to hym as Paule teacheth in all his epistles and Peter in his.i. and Jhon in his.i. also. This order vseth Paule in all his epistles. Fyrst he preacheth ỹ lawe and proueth that the whole nature of man is damned, in that the hart lusteth contray to the wyll of God. For yf we were of God, no dowte we shulde haue lust to his wil. Thē preacheth he Christ, the Gospell, ỹ promyses, & the mercye ỹ God hath set forth to all men in Christes bloude. Which they that beleue and take it for an earnest thyng, turne thē selues to God, begynne to loue God agayn, and to prepare them selues to his wyll by the worckynge of ỹ spyrete of God in thē. Last of all exorteth he to vnite, peace & sobernes, to auoyde braulynges, sectes, opinions, disputynge and argumynge aboute wordes, and to walke in the playne and syngle fayth and fealinge of the spyrete, and to loue one an other after the ensample of Christ, euē as Christ loued

The order of Paule in setting out the christ

bs and to be thankfull, and to walke
worthy of the Gospell and as it is be
commeth Christ and with the ensam-
ple of pure lyuynge to drawe all to
Christ.

Christe is the Lorde ouer all, and
euery Christen is heyre annered with
Christ, and therfore Lorde of all, and
euery one lorde of what soeuer an o-
ther hath ꝑ thy brother or neghbour
therfore nede and thou haue to helpe
hym, and yet shewest not mercye but
withdrawest thy handes from hym:
then robbest thou hym of his owne &
art a theke. A Christē man hath Chri
stes spyete. Now is Christ a mercyful
thynge: ꝑ therfore thou be not mercy
full after the ensample of Christ then
hast thou not his spyet. ꝑ thou haue
not Christes spyete, thē art thou none
of his. Roma. viii. nor hast ony parte
with hym. Moreouer though thou
shew mercy vnto thy neghboure, yet
ꝑ thou do it not with such burnynge
loue as Christ dyd vnto the, so muste

By whe
reason a
thynge a
commun

thou knowlege thy synne and desyre mercy in Christ. A christen man hath nought to reioyce in as concernynge his dedes. His reioycynge is ỹ Christ dyed for hym, and that he is washed in Christes bloude. Of his dedes reioyceth he not, nother coũteth his merites, nother geueth pardons of thẽ, nother seketh an hyer place in heauẽ, nother maketh himselfe a saueour of other men, thorow his good workes. But geueth al honour to god, & in his greatest dedes of mercy knowlegeth him selfe a synner vnfaynedly, and is abũdantly cõtent with ỹ place that is prepared for hym of Christe, and his good dedes are to him a sygne onely that Christes spirite is in hym, and he in Christ, and thorow Christ electe to eternall lyfe.

The order of loue or charite which some dreame, ỹ Gospel of christ knoweth not of, ỹ is, ỹ a mã shulde begyn at hym selfe and serue hym, selfe fyrst & thẽ descẽde, I wot not by what step

pes. Loue seketh not hir own profete ii. Cor. xiii. but maketh a mā to forget hymselfe, and to turne his profete to an other mā, as christ sought not him selfe or his owne profete but ours. This terme my selfe is not in ỹ Gos= pell, nother ỹ one shuld be preferred a boue another in loue But Christ is al in all thinges. Euery Christen man to an other is Christ hym selfe, & thy neghbours nede hath as good rycht in thy goodes as hath christe him self which is heyre and lord ouer all. And loke what thou owest to christ ỹ thou owest to thy neyghboures nede. To thy neghbour owest thou thyne hart, thy selfe, & al that thou hast & cāst do. The loue ỹ spryngeth out of christ ex cludeth no man nother putteth diffe= rēce betwene on & an other. In christ we are all of one degre Wout respect of persōs. Not wstādynge though a christē mās hart be opē to al mē, & re= ceaueth al mē. yet because that his a= bilite is not so good, thys prouisyon

There is no order in charite.

is made, that euery man shall care for his own housholde, as father and mother and thyne elders that haue holpen the, wyfe chyldren and seruaũtes If thou shuldest not care & prouyde for thyne housholde, thẽ were thou an infydele, seynge thou hast taken on ẏ so to do, & for as much as that is thy part commytted to the of the congregacion. When thou hast done thy dutye to thyne howshold, and yet hast forder abundaunce of the blessyng of god, that owest thou to the poore that can not laboure, or wold laboure and can gett no worke, and are destitute of frẽdes, to ẏ poore I meane which thou knowest, to them of thyne owne parysh. For that prouysyon ought to be had in the congregacion, that euery paryshe do care for their poore. If thy neyghbours which thou knowest be serued, & thou yet haue superfluite and heapest necessite to be amonge ẏ brethrẽ a thousand myle of, to thẽ art thou detter also. ẏee to the very infy

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dels we be detters, yf they nede, as farforth as we mayntene them not a gaynst Chryst or to blaspheme Chryst Thus is euery man that nedeth thy helpe, thy father, mother, syster, & brother in Chryst: euē as euery man that doth the wyll of the father, is father, mother, syster, & brother vnto Chryst.

Moreouer yf ony by an infidele & a false christen and forsake his housholde, his wyfe, chyldren and suche as can not helpe themselues, then art thou bounde and thou haue where with, euen as much as to thyne owne housholde. And they haue as good tyght in thy goodes, as thou thy selfe And yf thou withdrawe mercy from them, and hast wherwith to helpe thē then art thou a theefe. yf thou shewe mercy, so doest thou thy deutye & artē a faythfull minister in the housholde of Chryst, & of Chryst shalt thou haue thy reward and thanke. yf the whole worlde were thyne, yet hath euery brother his tyght in thy goodes and

Who is theefe.

is heyre with the, as we are al heyres with Christ. Moreouer the riche, and they that haue wysedome with them, must se the poore set aworke, that as many as are able maye fede them selues with the labour of their owne hãdes, accordynge to the scripture and commaundement of God.

Now seyst thou what almes dede meaneth and wherfore it serueth. He that seketh with his almes more thã to be mercyfull, to be a neyghboure, to succoure his brothers nede, to do his deuty to his brother, to geue his brother that he oweth hym, the same is blynde and seyth not what it is to be a christen man, and to haue felowshippe in Christes bloude.

l workes at are ne in yth are od.

As pertaynynge to good workes, vnderstond that all workes are good whiche are done within the lawe of God in fayth and with thankes geuynge to God, and vnderstonde that thou in doynge them pleasest God, what soeuer thou doest within ỹ lawe

of God, as whan thou makest water. And trust me, yf other wynde, or water were stopped, thou shuldest fele what a precious thynge it were to do ether of both, & what thankes ought to be geuen God therfore. Moreouer put no differēce betwene workes, but what soeuer commeth in to thy handes that do as tyme, place and occasion geueth, and as God hath put the in degre hye or lowe. For as towchyng to please God, ther is no work better then another. God loketh not fyrst on thy worke as the world doth as thoughe the bewtyfulnes of the worke pleased hym, as it doeth the worlde or as thoughe he had nede of them. But God loketh fyrst on thy hart, what fayth thou hast to his wordes, how thou beleuest hym, trustest hym and how thou louest him for his mercy ỹ he hath shewed the, he loketh w̄ what hart ỹ workest, & not what thou workest, how thou acceptest the

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degre that he hath put the in and not of what degre thou art, whether thou be an apostle or a shuemaker. Set this ensãple before thyne eyes. Thou art a kechynpage & washest thy masters dyshes, an other is an apostle & preacheth the worde of God. Of this Apostle herke what Paule sayth in ỹ seconde to the Corinthians.xi. If I preache (sayth he) I haue nought to reioyce in, for necessite is put vnto me as who shulde saye, God hath made me so. Wo is vnto me yf I preache not. If I do it willingly (sayth he) the haue I my rewarde, that is, then am I sure that Goddes spyrite is in me & that I am electe to eternal lyfe. If I do it agaynst me wyll, an office is cõmitted vnto me, that is, yf I do it not of loue to God, but to get a lyuynge therby & for a worldly purpose & had leuer to lyue other wayes, then do I that office which god hath put me in, & yet please not God my selfe. Note now yf this apostle preach not as ma

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ny do now, which not only make the
selues Apostles, but also cõpell mẽ to
take thẽ for greater then apostles, yee
for greater thẽ Christ hymselfe, then
wo is vnto hym, that is, his dãnacyõ
is iust. If he preach and his hart not
ryght, yet ministreth he ỹ office that
God hath put hym in, & they ỹ haue ỹ
spyrete of God heare the voyce of god
yee though he speake by an asse.
Moreouer how soeuer he preacheth
he hath not to reioyce, in that he preac-
cheth. But & yf he preach willyngly,
with a true hart & of conscience to god
then hath he his reward, ỹ is, then fe
leth he the earnest of eternal lyfe & the
worckyng of the spyrete of god in hym.
And as he feleth Gods goodnes and
mercy, so be thou sure he feleth his
owne infirmtte, weaknes and vnwor
thynes, & mourneth and knowlegeth
his synne, in ỹ the hart wyll not aryse
to worcke with ỹ full lust & loue that
is in Christ our Lorde. And neuerthe-
les is yet at peace with God thorowe

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fayth and trust in Christ in Jesu. For ẏ ernest of ẏ sprete ẏ worketh in hi testifieth and beareth witnes vnto his hart that God hath chosen hym, and that his grace shal suffice hym, which grace is now not ydle in hym. In his workes putteth he no trust.

Now thou that ministrest in the kechen & art but a kechenpage receauest all thynge of the hande of God, knowest ẏ God hath put ẏ in ẏ office, submyttest thy selfe to his wyll & seruest thy master, not as a man but as Christ hymselfe w̄ a pure hart, accordynge as Paul teacheth vs, puttest thy trust in god, & w̄ hym sekest thy reward Moreouer ther is not a good dede done, but thy hart reioyceth ther in, yee when thou hearest ẏ the worde of god is preached by this Apostle & seyst ẏ people turne to god, thou consentest vnto the dede, thyne hart breaketh out in ioye, spryngeth & leapeth in thy brest, ẏ god is honoured. And in thyne hart doest ẏ same ẏ the apo=

stell doth & haply with greater delectacyon & a more feruent sprete. Now he that receaueth a ꝓphete in ye name of a prophete shall receaue ye reward of a prophete. Math.x. that is, he that consenteth to the dede of a prophet & maynteyneth it, the same hath ye same sprete & earnest of euerlastynge lyfe whiche ye prophete hath, and is electe as the prophete is.

Now if thou compare dede to dede there is difference betwixte washyng of dishes and preaching of the worde of god. But as touchynge to please god, none at all. For nother that nor this pleaseth, but as ferforth as God hath chosen a mā, hath put his sprete in hym and purified his hart by faith and trust in Christ.

Let euery man therfore wayte on ye offyce wherin Christ hath put hym & therin serue his brethren. If he be of lowe degre let him paciently therin a byde tyl god ꝓmote him & exalte him hygher. Let kynges & head officers

Let euery man wayte vpon the office that Christ hath put hym in.

seke Christe in ther offices & mynystre peace & quyetnes vnto the brethren, punysh synne, & that with mercy, euē with the same sorow & grefe of minde as they wold cut of a finger or ioynt, a legge or arme of their owne bodye, yf there were such dysease in thē, that other they must be cutte of or else all they body must peryshe.

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Let euery mā of what so euer craft or occupacion he be of, whether brewer, baker, tailer, vitayler, marchaunt or husband man refer his craft & occupacion vnto the cōmune welth, and serue his brethren as he wold do christ himselfe. Let him bye & sell truely and not set dice on his brethrē, and so sheweth he mercy & his occupacion pleaseth God. And when thou receauest money for thy laboure or ware thou receauest thy deutye. For wherin so euer thou mynster to thy brethrē, thy brethrē are dettours to geue ẏ wherẇ to maintayne thy selfe & thy houshold. And let your superfluytes suc=

coure ỹ poore, of which sort shall euer be some in al townes cities, and villages, & I suppose ỹ greatest nombre. Remẽbre ỹ we are mẽbres of one bodye & ought to minystre one to an other mercifully. And remẽbre ỹ what so euer we haue, it is geuẽ vs of God to bestow it on our brethrẽ. Let him ỹ eateth, eate & geue God thãkes, only let no thy meate spoyle thyne hart frõ god And let hi ỹ drinketh do likewyse Let hi ỹ hath a wyfe geue God thankes for his lybertye only let not thy wyfe, withdrawe thyne hart frõ God & thẽ plealest thou God & hast ỹ word of God for the. And in al thinges loke on the worde of God & therin put thy thrust, & not in a visure, in a disgysed garment, & a cutte shewe.

Seke the worde of God in al thinges, & wout ỹ word of god do nothig though it appeare neuer so glorious. What so euer is done wout ỹ worde of God, ỹ count ydolatrye. The kingdome of heauẽ is within vs. Lu. xvii.

Wonder therfore at no monstrous shape nor at ony outward thynge wt out ye worde of God. For ye world was newer drawen frō God, but wt an outward shewe & glorious appearaunce & shyninge of ypocrysye & of fayned & vysured fastynge, praynge, watching, synging, offering, sacrificing, halowinge of supersticious ceremonies and monstrouse dysgysynge.

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Take this for an ensample. Johā baptist which had testimonie of christ & of ye Gospel, ye ther neuer rose a greater amōge womens chyldrē, with hys fastyng, watching, prayng, rayment & strayte lyuing deceaued ye Jewes & brought thē in doute, whether John were very Christ or not & yet no scripture or myracle testifyng it, so greatly ye blynd nature of man loketh on the outward shinyg of workes, & regardeth not ye inwarde word which speakethto the harte, when they sent to John axing hī whether he were christe, he denyed it, when they axed hym

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what hewas & what he said of hiself, he answered not I am he ẏ watcheth, prayeth, drinketh no wyne nor strong drink, eateth nother fysh nor flesh, but lyue w̄ wild hony & grasshoppers & weare a cote of camels heare & a girdle of a skynne: but said I am a voyce of a cryar My voyce only pertayneth to you, those outward thinges which ye wonder at, pertayne to my self only vnto ẏ taming of my bodye. To you am I a voyce only & that whych I preache. My preaching (yf it be receaued in to a penitent or repentynge hart) shall teach you how to lyue and please god, accordig as god shal shed out his grace on euery mā. Jhō preached repētāce, sayng prepare ẏ lordes way & make his pathes straight The lordes way is repētaūce & not ypocrysye of mās ymaginaciō & inuētiō. It is not possible ẏ ẏ lorde Chryst shuld come to a mā, except he know hiself & his sinne & truely repēt. Make his pathes streight: ẏ pathes are ẏ lawe, yf

The straightnesse, of lyfe pertayneth to Jhon only but ẏ voyce to the Jewes.

It is ipossible for Christ to come wi out the synne be knowleged trew with repētaū

thou vnderstonde it a ryght as God hath geuen it. Christ sayeth in. xvii. of Math. Helias shal kyrst come, that is shall come before Christe & restore all thynges meanynge of Jhon baptyste. Jhon baptist dyd restore ỹ lawe and the scripture vnto the right sence and vnderstondynge, which the pharises partly had darkned and made of none effecte, thorow their owne tradicions. Math. xv. where Christ rebuketh them sayenge: Why transgresse ye the cõmaundementes of God thorow youre tradiciõs: and partly had corrupte it with gloses and false interpretacions, that noman coulde vnderstonde it. Wherfore Christ rebuketh them. Mat. xxiii. sayenge: wo be to you pharises ypocrites which shut vp the kyngdome of heauẽ before mẽ ye enter not your selues, nether suffer them that come to enter in: and partly dyd begyle the people and blynde their eyes in disgysynge them selues as thou readest in the same. xxiii. ch.

how they made brode and large phi-
lacteries, and dyd their workes to be
sene of men, that the people shuld wō
der at their disgisynges & visurynge
of them selues otherwise thē god had
made them: and partly mocked them
with ypocrisye of false holynes in fa-
stynge prayenge and almes geuyng.
Math. vi. and this dyd they for lucre
to be in auctorite, to sytte in the cōsci
ences of ỹ people, & to be counted as
god hym selfe, that the people shulde
trust in their holines and not in God
as thou readest in the place aboue re
hersed. Math. xxiii. wo be to you pha
rises ypocrytes which deuoure wedo
wes houses vnder a colour of longe
prayer. Cōterfayte therfore nothinge
without the worde of God whē thou
vnderstondest that, it shall teache the
all thynges how to applye outward
thynges, and where vnto to referre
thē. Beware of thy good entēt, good,
mynde, good affectyon or zele as they
call it. Peter of a good mynde & of a

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good affectiō or sele chode christ. mat, xvi. because he sayde ẏ he must go to Hierusalē & ther be slayn. But Christ called hym satan for his laboure a name that belōgeth to ẏ deuyll. And sayde ẏ he perceaued not godly thynges but worldly. Of a good entent & of a feruent affection to Christ the sōnes of Sebede wold haue had fyre to come downe frō heauē to cōsume the Samaritanes Luc. ix. But Christ rebuketh thē sayēge that they wyst not of what spret they were: ẏ is, that they vnderstode not how that they were altogether worldly & fleshly mynded. Peter smote Malcus of a good sele: but Christ cōdēned his dede, the very Jewes of a good entent & of a good sele slewe Christ & persecuted ẏ Apostles as Paul beareth thē recorde. Ro. x. I beare thē recorde (sayth he) ẏ they haue a feruēt mynde to godward but not according to ẏ knowlege. It is another thing, to do of a good minde & to do by ẏ knolege. Laboure for kno=

lege ẏ thou maiſt know goddes wil & what he wolde haue ẏ to do, Oure mynde entẽte, & affectyon, oꝛ ȝele are blynd & all ẏ we do of thẽ is dãned of god, & foꝛ that cauſe hath God made a teſtamente betwene him & vs wher in is contayned bothe what he wolde haue vs to do, and what he wolde haue vs to are of him. Se therfoꝛe ẏ thou do nothinge to playſe god with all but that he commaundeth, nether are ony thinge of hym but ẏ he hath pꝛomyſed the. The Jewes alſo (as it appeareth Act. vii.) ſlewe Steuẽ of a goodȝele, Becauſe he pꝛoued by ſcripture, that God dwelleth not in churches oꝛ tẽplesmade w̃ hãdes the churches at the begynnynge were oꝛdeyned, that the people ſhulde thyther reſoꝛte to heare the woꝛde of God ther pꝛeached only, and not foꝛ the vſe where in they now are vſed. The temple wheryn God wyll be woꝛſhipped is the harte of man. Foꝛ God is

God hath made an euerlaſtynge couenaũt with vs ẏ we ſhuld no moꝛe go aſtraye after oure good intẽ

The vſe of temple oꝛ churches.

a ſpyrete (ſayeth Chriſt. Joh. iiii) & wyll be whoꝛſhyped in ỹ ſpyrete & in trueth: That is when a penitente harte conſenteth vnto the lawe of God. So is God honored on all ſydes in that we counte hym righteous in all his lawes and ordinaunces and alſo true in all his promyſes. Other whoꝛſhyppynge of God is there none, excepte we make an ydole of hym.

The honoꝛ of god

IT ſhalbe recompenſed the at the ryſyng agayne of ỹ righteous Lu. xiiii. Rede the text beforꝛe and thou ſhalt perceaue that Chriſt doth here that ſame ỹ he doeth Math. v. that is he putteth vs in remembꝛaunce of oure dewtye, that we be to the pooꝛe as Chriſt is to vs, and alſo teacheth vs how that we can neuer know whether our loue be right, and whether it ſpꝛyngeth of Chriſt oꝛ no, as longe as we are but kynde to them onely which do as much foꝛ vs agayne. But yf we be mercyful to the pooꝛe, foꝛ conſcience to God and of

compassion and harty loue, which cõ passyon & loue sprynge of loue ẏ we haue to god in Chryst for ẏ pure mercy & loue that he hath shewed on vs: thẽ haue we a suretokẽ, that we are beloued of God and washen in Chrystes bloude & elected by Chrystes deseruynge vnto eternall lyfe.

The scripture speaketh as a father doth to his ponge sonne, do this or ẏ and thẽ wyl I loue the, yet the father loueth his sonne fyrst & studieth with al his power & witte to ouercome his chylde w̃ loue & with kyndnes to make hym to do ẏ which is cõly, honeste and good for it selfe. A kynde father & mother loue their chyldrẽ euen whẽ they are euell, that they wolde shedde theyr owne bloude to make thẽ better and to brynge thẽ in the righte waye. And a naturall chylde studieth not to obtayne his fathers loue with wor-kes, but cõsydereth what loue his father loueth hym withall, and therfore loueth agayne, is glad to do his fa-

thers wyll and studyeth to be thankfull.

Esay xxix. I wyll destroye the wysdome of ỳ wyse. and the vnderstondynge of ỳ learned men shall erre.

The spyrete of the worlde vnderstōdeth not the speakyng of god, nother the spyrete of the wyse of this worlde, nother the spyrete of philosophers nother ỳ spyret of Socrates, of Plato or of Aristotles Ethikes, as thou mayst se in the .i. & .ii. Chap. of ỳ fyrst to the Cor. Though many are not ashamed to rayle & blaspheme saying, how shulde he vnderstōde the scripture seynge he is no philosopher nether hath sene his metaphisike? Moreouer they blaspheme sayenge: how can he be a deuine & woteth not what is subiectū in theologia? Neuertheles as a man without ỳ spyrete of Aristotel or philophie, may by the spyrete of God vnderstonde scripture: Euen so by the spyret of God vnderstōdeth he, ỳ God is to be sought in all the scripture, and in all thynges, and yet woteth not what meaneth subiectum in theologia, because it is a terme of theyr owne ma-

kynge. If thou shuldest saye to hym that hath the spyrete of God, the loue of God is the keppynge of the cõmaũ dementes, and to loue a mãs neyghbour is to shewe mercy, he wold without argupynge or disputynge vnderstonde, how that of the loue of God spryngeth the keppynge of the cõmaũ deinctes, and of the loue of thy neighboure spryngeth mercy. Now wolde Aristotel denye such speakynge, & a Duns man wolde make.xx. distinctions. If thou shuldest saye (as sayeth saynt Jo. in ỳ. iiii. of his epistle) how can he ỳ loueth not his neyghboure whõ he seyth, loue God whõ he seyth not? Aristotel wold say, lo a mã must first loue his neyghbour & thẽ god & out of ỳ loue to thy neyghbour spryngeth ỳ loue to god. But he ỳ feleth ỳ worckyng of ỳ spyrete of god, & also frõ what vẽgeaũce ỳ blond of chryst hath delyuerd him, vnderstõdeth how ỳ it is impossible to loue other father or mother, syster, brother, neyghbour, or

Loue of god. Loue of thy neyghboure.

his own selfe a right, excepte it spring out of ye loue to God, & perceaueth ye the loue to a mans neyghboure is a sygne of ye loue to God, as good frute declareth a good tree, & that the loue to a mans neyghboure accōpanieth and foloweth ye loue of God as heate accompanyeth and foloweth fyre.

The loue of a mans neighboure is a sygne of the loue of God.

Lykewyse when the scripture sayeth. Christe shall rewarde euermā at ye resurreccyon or vprysynge agayne accordynge to his dedes the sprete of Aristotels etikes wolde saye, lo with the multitude of good workes mayst thou, and must thou obtayne euerlastynge lyfe, and also a place in heauē hye or lowe accordynge as thou hast many or few good workes, & yet woteth not what a good worke meaneth as Christ speaketh of good workes for he seyth not ye harte, but outward thynges only. But he that hath gods sprete vnderstōdeth it, he fealeth that good workes are nothyng but frutes of loue, cōpassyon, mercyfulnes, and

hat go workes

a tenderneſſe of harte which a Chriſten hath to his neyghboure, & the loue ſpryngeth of ꝑ loue which he hath to God, to his wil & cõmaũdemẽtes, & vnderſtõdeth alſo ꝑ ꝑ loue which mã hath to God, ſpryngeth of the infinite loue & botomleſſe mercy which God in Chriſt ſhewed fyrſt to vs, as ſayth Jhon in the epiſtle and Chap. aboue rehearſed. Jn this (ſayeth he) appeared the loue of God to vs warde, becauſe that God ſent his only begotte ſonne in to the worlde ꝑ we myght lyue thorowe hym, here in is loue, not ꝑ we loued God, but that he loued vs, and ſent his ſonne to make a gremẽt for oure ſynnes. Jn concluſyon a chriſten man feleth ꝑ ꝑ vnſpeakable loue & mercy which God hath to vs, & the ſpret which worketh all thinges that are wrought, accordynge to ꝑ wyll of God, & that loue were w̃ we loue god and that loue which we haue to oure neyghbour, & that mercy & cõpaſſyon which we ſhew on hym and alſo that

Where methe us of Ga

eternal lyf which is layed vp in stoar for vs in Christ are altogether ẏ gyft of god thorow christes purchasynge.

Yf ẏ scripture sayd alwayes christ shall reward ẏ accordige to thy faith, or accordynge to thy hope & trust that ẏ hast in God or accordyng to ẏ loue thou haste to God & thy neyghbour, so were it true also as thou seyst. i. pe. i. receauyng ẏ ende or reward of your fayth, ẏ helth or saluacyō of your soules. But the spiritual thynges coulde not be knowē saue by theyr workes, as a tre cā not be knowen, but by hyr frute, how coulde I know ẏ I loued my neyghbour yf neuer occasyō were geuen me to shewe mercy vnto hym? how shulde I knowe ẏ I loued God yf I neuer suffered for his sake? how shulde I knowe ẏ God loued me yf ther were no infirmite, temptacyō, perell and yeopardye whēce God shuld delyuer me.

ew fa-
e loue
knowē
workes

There is no man that forsaketh house or father, or mother, or

brethrē, systers, or childrē for ꝑ kyngdō of heauēs sake, which shal not receaue much more in this worlde & in ꝑ worlde to come euerlastyng lyf. Luc. xviii. Here seyst thou ꝑ a Christē mā in all his workes hath respecte to nothynge, but vnto ꝑ glorye of God only, and to ꝑ mayntenyng of ꝑ trueth of God, and doth & leaueth vndone all thynges of loue to the glorye and honor of God only, as christ teacheth in the Pater noster. Moreouer when he sayeth he shall receaue much more in this worlde, of a trueth yee, he hath receaued muche more all ready. For except he had felte the infynite mercy, goodnes, loue and kindnes of god and the felowshippe of the blonde of Christ and the cōforte of the spyrite of Christ in hys hart, he coulde neuer haue forsaken ony thynge for Gods sake. Notwithstondynge (as sayeth Saynt Marke in the .x. Chapter). Who so euer for Christes sake and the Gospels forsaketh house brethrē

A christē hath respecte to nothynge but to ꝑ glorye of God.

or systers &c. He shall receaue an hun
dred folde, houses, brethrē &c. that is
spiritually. For Christe shalbe al thin
ges vnto thē. The angels, all Christē
& who so euer doth the wyll of the fa-
ther, shall be father, mother, syster &
brother vnto the, and al theirs shal be
thyne. And God shall take the care of
the & minister all thynges vnto the,
as lōge as thou sekeste but his honor
only. Moreouer yf thou were lorde
ouer al the worlde, yee of ten worldes
before thou kneweste God: yet was
not thyne appetite quenched, thou
thyrste dest for more. But if thou seke
his honour only, thē shal he slake thy
thyrste, and thou shalt haue all that
thou desyrest, & shalt be content: yee yf
thou dwel amōge infideles, & amōge
ẏ mooste cruelest naciō of the world,
yet shall he be a father vnto the & shal
defende the, as he dyd Abrahā, Isaac
and Jacob & al sayntes whose lyues
thou readest in ẏ scripture. For all ẏ
are past & gone befor are but ensāples

ow it is
be vn-
rst ande,
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ue an
ndreth
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eth all
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to strength oure fayth and truste in ẏ worde of God. It is the same God & hath sworne to vs al that he sware vn to thē, and is a true as euer he was & therfore can not but fulfyll his promyses to vs, as well as he dyd to thē, yf we beleue as they dyd.

All that is wrytté, is wrytté to our instruction.

The houre shall come when al they that are in the graues shall heare his voyce, that is to say Christes voyce, & shall come forth, they that haue done good in to the resurrecciō of lyfe and they that haue done euyll in to the resurreccion of dānacion, Jhō. v. This & lyke textes declare what foloweth good workes, & that oure dedes shall testifie with vs or agaynst vs at that daye, and putteth vs in remēbraūce to be dyligente and feruente in doing good. Here by mayst thou not vnderstonde ẏ we obtayne ẏ fauoure of god and the enheritaunce of lyfe thorow, the merytes of good workes, as hyre linges their wages For then shuldest thou robbe Chryste, of whose fulnes

How it is to be vnderstonde The dead in the graues shall heare the voyce.

we haue receaued fauour for fauoure
Joh i that is Gods fauoure was so
full in Christe, that for his sake he ge
ueth vs his fauoure, as affirmeth al=
so Paul. Eph. i. he loued vs in his be
loued sõne by whõ we haue (sayeth
Paule) redẽption thorow his bloude,
and forgeuenes of synnes. The forge
uenes of synnes thẽ is oure redempti
on in Christe, and not the rewarde of
workes. Jn whõ (saith he in the same
place) he chose vs before the making
of the worlde, that is longe before we
dyd good workes. Thorow fayth in
Christe are we also the sõnes of god,
as thou readest Joh. i. Jn ỳ they be
leued on his name he gaue them po=
wer to be the sõnes of god. God with
all his fulnes and ryches dwelleth in
Christe, & out of christ must we fetche
all thinges. Thou readest also Joh.
iii. He that beleueth on the sõne hath
eternal lyfe. And he that beleueth not
shall se no lyfe, but the wrath of God
abydeth vpon hym. Here seyst thou ỳ

the wrath & vengeaūce of God possesseth euery man tyll faith come. Fayth & trust in christ expelleth the wrath of god, and bringeth fauoure, the spryte, power to do good, & euerlasting lyfe. Moreouer vntyll christ haue geuē ỹ light thou knowest not where in stondeth the goodnes of thy workes, and tyll his spryte hath loosed thine harte thou canste not cōsent vnto good workes. All that is good in vs both wyl & workes cometh of ỹ fauoure of God thorow christe, to whom be the laude and thankes Amen.

Fayth in Christ expelleth the wrath and bryngeth fauoure.

IF ony man wyll do his wyll (he meaneth the wyl of the father) he shal know of the doctryne whether it be of god or whether I speak of myselfe. Jo. vii. This text meaneth not ỹ ony man of his owne strēgth power & fre wil (as they cal it) cā do the wyl of God, before he hath receaued the spryte and strength of Christe thorow faith. But here is ment that which is spoken in ỹ thyrd

of Jhon when Nicodemus maruay-
led howe it were possyble that a man
shulde be borne agayn, Christ answe
red, ỳ which is borne of the flesshe, is
flesh, & ỳ which is borne of the spyrete,
is spyrete as who shulde saye, he that
hath the spyrete thorowe fayth, and is
borne agayne & made a new in christ,
vnderstōdeth ỳ thynges of the spyrete
& what he that is spirituall meaneth.
But he that is flesshe and as Paul say
eth. 1. Cor. ii. a naturall man & led of
his blynde reason onely, can neuer at
cēde to the capacite of the spyrete. And
he geueth an ensample sayenge. The
wind bloweth where he listeth & thou
hearest his boyce and wotest not whē
ce he commeth nor wheter he wyll.
So is euery mā that is borne of the
spyrete, he that speaketh of the spyrete,
can neuer be vnderstonde of the natu
rall man whiche is but flesshe and sa-
oureth nomore then thynges of the
flesshe. So here meaneth Christ yt o-
nyman haue the spyrete, and consen-

teth vnto ꝑ wyl of God, this same at ones woteth what I meane.

If ye vnderstōd these thiges, happy are ye if ye do them. Joh.xiii.

A christen mans harte is wt the wyll of god, with the lawe & cōmaundementes of God, & hongreth & thyrsteth after strength to fulfyl them and mourneth day & nyght desyryng god accordynge to his promyses, for to geue hym power to fulfyll the wyl of God with loue and lust: thē testifieth his dede that he is blessed & that the spyrete which blesseth vs in Christe is in hym & ministreth suche strength.

The outward dede testifieth what is wtin vs, as thou readest Joh.v. The dedes which I do, testifie of me sayth Christ. And Jo.xiii. hereby shal men knowe ꝑ ye ar my disciples, yf ye loue one another. And Joh.xiiii. he ꝑ hath my commaūdemētes and kepeth the the same it is that loueth me. And agayne, he that loueth me kepeth my commaundementes, & he that loueth

Workes testifye.

me not, kepeth not my cõmaundemẽtes, the outwarde dede testyfienge of the inwarde harte. And Iohn. xv. yf ye shal kepe my cõmaundemẽtes, ye shall contynue in my loue, as I kepe my fathers cõmaundement and contynue in his loue. That is, as ye se the loue that I haue to my father in that I kepe his commaundementes, so shall ye se the loue that ye haue to me in that ye kepe my commaundementes.

Oure dedes preuẽt not Gods grace nor make vs ryghteous

Thou mayst not thynke that oure dedes blesse vs first and that we preuent God and his grace in Chryste, as though we in our naturall gyftes a beyng as we were borne in Adã, loked on the lawe of God and of oure owne strength fulfylled it and so became ryghtuous, and then w̃ that ryghteousnes obtayned the fauoure of God. As phylosophers wryte of ryghteousnes, and as the ryghteousnes of temporall lawe is, where the

lawe is satisfied with the ypocrisie of the outwarde dede. For contrarie to that readest thou Jhon.xv. ye haue not chosen me (sayeth Christ) but I haue chosen you, that ye go & bringe forth frute, and that youre frute remayne. And in the same Chapter. I am a vyne, and ye the braunches, and without me can ye do nothynge.

We are all crabtrees in Adam.

With vs therfore so goeth it. In Adam are we all as it were wylde crab trees, of which god choseth whom he wyll and plucketh them out of Adam and planteth them in the garden of his mercy & stocketh them & grafteth the spyrite of Christ in thē, which bryngeth forth the frute of ꝑ wyll of god, which frute testifieth that God hath blessed vs in Christ. Note this also, ꝑ as longe as we lyue we are yet partly carnall and fleshly (notwithstondyng that we ar in Christ and though it be not imputed vnto vs for Christes sake) for ther abydeth and remayneth in vs yet of the olde Adam as it were

We are yet partly carnall.

the stocke of the crabtree, and euer a-monge, when occasion is geuen him, shuteth forth his braūches & leaues, budde, blossome and frute. Agaynst whom we muste fyght & subdue hym and chaunge all his nature by a lytle and lytle, with prayenge, fastynge, watchynge, with vertuous meditacy on and holy workes, vntyll we be al-together spyete. The kyngdom of hea nen sayth Christ Math. xiii. is lyke le uen which a woman taketh and hy-deth in thre peckes of mele tyll all be leuended. The leuē is the spyete, and we be the mele, which muste be seaso-ned with the spyete a lytle and a lytle, tyll we be thorowe out spirituall.

What leuen is.

What is the meale.

Which shall rewarde euery mā accor dynge to his dede. Rom. ii. that is ac-cordynge as the dedes are, so shal eue ry mans reward be, the dedes declare what we are, as the frute the tre, ac-cordynge to the frute shall the tre be praysed. The rewarde is geuen of ȳ mercy and trueth of God, and by the

deseruynge and merites of Chriſte. Whoſoeuer repeteth, beleueth ỹ goſpel, and putteth his truſt in Chriſtes merites, the ſame is heire with Chriſt of eternall lyfe, for aſſuraunce wherof the ſpirite of God is poured in to his hart as an earneſt, which louſeth hym from the bondes of Sathã, and geueth hym luſt and ſtrength euery daye more and more accordynge as he is diligent to are of God for Chriſtes ſake. And eternall lyfe followeth good lyuynge. I ſuppoſe (ſayth ſaint Paul in ỹ ſame epiſtle the .viii. cha.) that the afflictions of this world are not worthy of the glory which ſhalbe ſhewed on vs, that is to ſaye, that which we here ſuffer cã neuer deſerue that rewarde whiche there ſhalbe geuen vs.

Moreouer yf the rewarde ſhulde depende and hange of the workes, no man ſhulde be ſaued. For as muche as our beſte dedes compared to the lawe, are dampnable ſynne. By the

dedes of the lawe is nor can no fleshe be iustified as it is writtē in the thyrd Chapter to the Romayns. The lawe iustifieth not, but vttereth the synne only and compelleth and dryueth the penitent or repentynge synner to flye vnto the sayntuary of mercy in the bloud of Christ. Also repent we neuer so much, be we neuer so well willyng vnto the lawe of God: yet are we so weake, and the snares and occasions so innumerable that we fall daylye & hourely. So that we coulde not but despayre, yf the rewarde hanged of ẏ worke. Whosoeuer ascribeth eternal lyfe vnto the deseruynge and meryte of workes, muste fall in one of these two inconuenientes, ether must he be a blynde pharise not seyng that the lawe is spirituall & he carnall and loke and reioyce in the outwarde shynynge of his dedes, despysynge the weake, and in respecte of them Iustifie hym selfe. Or els (yf he se how that the lawe is spirituall and

ethat ascribeth eternal lyfe vnto meri s is oth a phari or els uste desyre.

he neuer able to aſcende vnto ỹ which the law requyreth(he muſt nedes deſpayre.Let euery Chriſte̅ man therfor retoyce in Chriſte our hope,truſt,and righteouſnes,in whom weare loued, choſen and accepte vnto the enheritaunce of eternall lyfe, nether preſumyng in oure perfectnes, nor deſpayrynge in oure weaknes. The perfecter a man is,the clearer is his ſyght, & ſeyth a thouſand thinges which diſpleaſe him and alſo perfectenes that can not be obtayned in this lyfe.And therfore deſyreth to be with Chryſte, where is no more ſynne. Let hym ỹ is weake and can not do that he wold fayne do, not deſpayre, but turne to him that is ſtronge and hath promyſed to geue ſtrength to all that are of him in Chriſtes name,and complayn to God and deſyre hym to fulfyll his promyſes,and to God committe him ſelfe. And he ſhall of his mercy and trewth ſtrength him, and make hym fele,with what loue he is beloued for

Let no
hym that
weake t
ſpayre,n
the perf
ct: boaſt
hym ſel

Chriſtes ſake, though he be neuer ſo weake.

THey are not ryghteous be-fore God which heare ỹ law but they whiche do the lawe ſhalbe iuſtified. Roma. ii. This terte is playner thã ỹ it nedeth to be expoũ ded. In the Chapter before Paul proueth that the lawe naturall holpe not the gentyles. For the law of god was written in the hartes of the gentyles, (as it appereth by the lawes ſtatutes and ordinaunces which they made in theyr cytes) yet kepte they them not. The great kepte the ſmall vnder for theyr owne profite with the violence of the lawe. Euery man prayſeth the as ferforth as it is profitable & plea-ſaunt vnto hym ſelfe. But when his owne appetites ſhulde be refrayned, then grudgeth he agaynſt the lawe. Moreouer he proueth that no knowlege holpe the gentyles. For though the leraned mẽ (as the philoſophers)

he lawe
iturall
as wryt
tin ỹ gẽ
les.

came to the knowlege of God, by the creatures of the worlde, yet had they no power to worshippe God. In this seconde Chapter proueth he that the Jewes (though they hadde the lawe writtē) yet it holpe thē not: they could not kepe it, but were ydolatrers & were also murtherers, adulters and what soeuer the lawe forbad. He cōcludeth therfore that the Jewe is as wel damned as the gentyll. If hearyng of the lawe only myght haue iustified, then had the Jewes ben ryghteous. But it requyred that a man do the lawe, yf he wyl be righteous. Which because the Jewe dyd it not, he is no lesse dāned thē the gentyle. The publishyng & declarynge of the lawe doth but vtter a mans synne, and geueth nother strength nor helpe to fulfyll the lawe The law kylleth thy conscience and geueth the no lust to fulfyll the lawe. Fayth in Christ geueth lust and power to do the lawe. Now is it true that he which doth the lawe is rygh-

Not hea
rynge bu
doynge
lawe ma
keth ry
teous.

teous, but that doth no man saue he that beleueth and putteth his trust in Christe.

IF ony mans worke that he hath buylt vpon abyde, he shal receane a reward. i. cor. iii. The circūstaunce of ỹ same chap. that is to wete, that which goeth before and that which followeth, declareth playnly what is ment. Paul talketh of learnynge, doctryne or preachynge. He sayth ỹ he hymselfe hath layd the foūdacyon, which is Jesus Christ: and that no man can laye ony other. He exhorteth therfore euery mā to take hyde what he bnyldeth vpon, & borroweth a similitude of the goldsmyth which trieth his metalles with fyre sayeng ỹ the fyre (that is) the iudgement of ỹ scripture, shal trye euery mans worke, ỹ is, euery mans preachynge & doctryne. If ony buyld vpō the fundaciō layd of Paul, (I meane Jesus christ) gold, syluer, or precious stone, which are al one thynge & sig-

he fyre the iudment of ipture.

nikie true doctrine, which, whē it is examined ỹ scripture doth alow it, then shall he haue his rewarde, that is, he shall be sure that his learnynge is of God, & that goddes spyrete is in him & that he shall haue ỹ rewarde ỹ Christ hath purchased for him On the other syde yf ony mā buyld theron tymber, heye or stubble, which are all one and signifie doctrine of mans ymaginacyon, traditions and fantasies whiche stonde not with Christ when they are examined & iudged by the scripture, he shall suffre damage, but shalbe sauēd hymselfe, yet as it were thorowe fyre, ỹ is, it shalbe paynfull vnto him that he hath lost his labour, and to se his buyldynge perysshe, notwithstondynge yf he repente and embrace the trueth in Christe, he shall obtayne mercy and be saued. But yf Paule were now alyue and wolde defende his owne learnynge, he shulde be tried thorowe fyre, not thorowe fyre of the iudgement of the scripture (for

Golde, syluer, & pretious stones is true doctrine.

Tymber, hey, stubble, are mens doctrine.

He shal be saued, yet not but thorowe fyre.

that lyght mē now vtterly refuse) but by the popes law and with fyre of fagottes.

WE must al appeare before the iudgemente seate of Christe, for to receaue euery mā accordinge to the dedes of his body. ii. Co. v. As thy dedes testifie of the so shall thy rewarde be. yf thy dedes be euel, then is the wrath of God vpon the, & thyne harte is euell and so shal thy reward be yf thou repēte not ffeare therfore and crye to God for grace, that thou mayst loue hys lawes. And whē thou louest them cease not tyll thou haue obtayned power of God to fulfyll thē: so shalt thou besure ỳ a good reward shall folowe. Which reward not thydedes, but christes haue purchased for ỳ, whose purchasīg also is that lust which thow hast to Gods law, and that myghte wherwith thou fulfillest them. Remembre also, that a reward is rather called that which

is geuen freely, then that which is deserued That which is deserued is called (yf thou wylt geue hym his ryght name) hyre or wages. A rewarde is geuē freely to prouoke vnto loue and to make frendes.

What a rewarde is and what hyre.

Remembre that whatsoeuer good thynge any man doth, that shall he receaue of the lorde. Ephesy. vi. Remēbrynge that ye shall receaue of ỹ lord ỹ rewarde of enherytaunce. Collos. iii. These two textes are exceadinge playn. Paul meaneth as Peter doth. i. Petr. ii. that seruauntes shuld obey their master wyth al their hartes and with good wyll though they were neuer so euyll. yee he wyll that all that are vnder power obeye, euen of harte and of conscience to God, because god wyll haue it so, be the rulers neuer so wicked. The chyldren must obeye father and mother be they neuer so cruell or vnkynde, lykewyse the wyfe hyr husbonde, the seruaunt his master, the subyectes and communes.

The lord shall rewarde euery man accordynge to his dedes.

We must obey, be our superiours be neuer so euell.

theyr lorde or kynge. Why? For ye serue the lorde sayth he in the thyrd to the Col. We are Christes and Christe hath boughte vs, as thou readest Ro. xiiii. i. Cor. vi. i. Petr. i Christe is our lorde and we his possession, and hys also is the cõmaundemente. Now ought not the cruelnesse and churlesh nesse of father and mother, of houslbonde, master, lorde or kynge, cause vs to hate the cõmaundemẽte of our so kynde a lorde Christe. Which spared not his bloud for our sakes which also hath purchased for vs whith his bloude, that rewarde of eternall lyfe which lyfe shal folowe the pacẽce of good lyuinge and where vnto oure good dedes testifye ẏ we are chosen. Fourthermore we are so carnall, ẏ yf ẏ rulers be good, we cã not knowe whether we kepe the cõmaundemẽte for the loue that we haue to Christ & to God thorow hym or no. But and yf thou canst fynde in thyne harte to do good vnto hym that rewardeth

the euyll agayne, then art thou sure that the same spirite is in the that is in Christe, And it foloweth in ỹ same Chapter to the Collossiens. He that doth wrõge shal receaue for ỹ wrõge ỹ he hath done: for ther is no respect of persõs w̃ god. That is God shall auenge the abundantly, which seyth what wronge is done vnto the and yet suffereth it for a tyme, that thou myghtest fele the pacyence and ỹ wor kynge of his spryte in the, & be made perfecte. Therfore se ỹ thou not once desyre vengeaunce but rempte al vẽ geaunce vnto God as Christ dyd. Whych (Sayth Peter. i. Petri. ii.) when he was reuyled, reuyled not a gayne, nether threatned, when he suf fred. Unto such obedience, vnto such pacyence, vnto such a poore harte, and vnto such felynge, is Pauls meanynge to bryng all men, and not vnto the vayne dysputynge of them that ascribe so hye a place in heauen vnto theyr pylde merytes.

Our spiritualty wyl not obey rulers but curse them for doenge ryght.

Which as they fele not the worckyng of Gods spyrete, so obey they no man, yf the kynge do vnto them but right they wyl interdyte the whole realme, curse, excommunicate & sende downe farre beneth ỹ botome of hell, as they haue brought the people out of theyr wyttes, and made thẽ mad to beleue.

Thy prayers & almes ar come vp in to the remembrauñce in the presence of God. (in ỹ tenth Chapter of the Actes) That is God forgetteth the not at the fyrst callynge, he loketh on and beholdeth thy prayers and almes. Prayer cõmeth from the harte. God loketh fyrst on ỹ hart & thẽ on ỹ de de. As thou readest Geneſis. iiii. God behelde or loked fyrst on Abell, and then on his offerynge. yf the harte be vnpure, ỹ dede verely pleaseth not, as thou seyste in Cayn. Marke ỹ order. In the begynnynge of the Chapter thou readest: There was a certayn mã named Cor

God loketh fyrste in ỹ harte

wicked Mammō. Fol.lxxvii.
nelius which feared God, gaue much
almes, and prayed God alwaye. He
feared God, that is he trembled and
quaked to breake the cōmaundemē-
tes of God, Then prayeth he alway,
Prayr is the frute, effect, dede or acte
of fayth and is nothynge but the lon
gynge of the harte for tho thynges
which a man lacketh and which God
hath promysed to geue him. He doeth
also almes. Almes is the frute, effecte
or dede of cōpassyon and pitye which
we haue to our neighboure. Oh what
a glorious faith & a right is ỹ, which
so trusteth God and beleueth his pro
myses, that she feareth to breake his
cōmaundementes and is also mercy
full vnto hyr neyghboure. This is
that fayth where of thou readest na-
mely in Peter, Paul, and Jhon, that
we are thereby both iustifyed & saued
And who so euer ymagyneth ony o-
ther fayth, deceaueth hym selfe, & is a
vayne disputer and a brauler aboute
wordes, & hath no felyng in his hart.

Prayer

Almes.

Though thou consent to the lawe, that is good, ryghteous, and holy sorowest and repentest because thou hast broken it, mournest because thou hast no strength to fulfyll it: yet art not thou there by atone with God. Nor thou shuldest shortly despayre & blaspheme God, yf the promyses of forgeuenes and of helpe were not there by, and fayth in thyne harte to beleue them. Fayth therfore setteth vs at one with God.

Fayth prayeth alway. For she hath alway hir infirmites and weaknesses before hyr eyes, & also gods promises, for the which she alway longeth and in all places. But blynde vnbeleefe prayeth not alway nor in all places, but in the church only, & that in such a church, were it is not lawfull to preach gods promyses, nother to teach men to truste there in. Fayth whē she prayeth setteth not hyr good dedes before hyr sayng: Lorde for my good dedes do this or that. Nor bargayn

The maner of prayng of mis cleuers.

neth with God sayenge lorde graũte me this, or do this or that, and I wyl do this or that for the, as mumble so much dayly, go so farre, or fast this or that fast, entre in this relygiõ or that, with such other pointes of infydelite, ye rather ydolatrye. But she setteth hyr infirmyties and hyr lacke before hir face and Gods promyses sayngc: Lorde for thy mercye a trueth whych thou hast sworne, be mercyfull vnto me, and plucke me oute of this presõ and oute of this hell. And loose ỹ bõdes of Satan and geue me power to glorifie thy name. Fayth therfore iustifyeth in the harte and before God, and the dedes iustifye outwardly before the worlde, that is, testifye only before men, what we are inwardly before God. The prayer of fayth. Fayth iustifyeth.

Whosoeuer loketh in the perfecte lawe of lybertye and continueth ther in (If he be not a forgetfull heaterr but a doer of ỹ worke) he shalbe happye in his dede. Iames. i. The law of The lawe of lyberty

lybertye, that is, whiche requyreth a
fre harte, or (yf thou fulfyll it) decla-
reth a fre hart lowsed frō the bōdes
of ſatan. The preachynge of the law
maketh noman fre, but byndeth. For
it is the kepe that byndeth all con-
ſciences vnto eternall damnacyon,
when it is preached: as the preachyn-
ge of the promyſes, or Goſpell is the
kepe that lowſeth all conſciēces that
repent when they are bounde thorow
preachyng of the law. He ſhalbe hap-
pye in his dede, ỹ is, by his dede ſhall
he knowe that he is happye and bleſ-
ſed of God which hath geuen hym a
good harte and power to fulfyll the
lawe. By hearynge ỹ lawe thou ſhalt
not knowe that thou art bleſſed but
yf thou do it, it declareth ỹ that thou
arte happye and bleſſed.

The prea
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WAs not Abraham iuſtifyed
of his dedes, whan he offe-
red his ſonne Iſaac vpō the
altare? Iames. iii. his dede iuſtifyed
hym before the worlde, that is, it de-

clared & vttered the faith which both iustefyeth him before God, & wrought that wonderfull worke as James also affirmeth.

Was not Raab the harlot iustifyed when she receaued the messaūgers & sent thē out an other waye? James iii that is likewyse outwardly, but before God she was iustyfyed by fayth, which wrought that outwarde dede, as thou mayste se Josu ii. She had herde what God had done in Egipte, in the red see, in the deserte, and vnto the two kynges of the Ammorreans, Seon, and Og. And she confessed saynge: youre lorde God, he is God in heauen aboue, & in earth beneth She also beleued the god as he had promysed the chyldren of Israell wold geue thē the londe wherein she dwelt, and consented there vnto, submytted hyr selfe vnto the wyll of God, and holpe God (as much as in hyr was) & saued his spyes & messaungers. The other feared that which she beleued, but re-

ſyſted God with all their might ⁊ had no power to ſubmitte thē ſelfes vn to ẏ wyl of God. And therfore peryſhed they, ⁊ ſhe was ſaued ⁊ that thorowe fayth, as we read Heb. xi. where thou mayſt ſe how ẏ holy fathers were ſaued thorow fayth, ⁊ how fayth wrought in them. Fayth is the goodnes of all the dedes that are done within the lawe of God ⁊ maketh them good ⁊ glorious, ſeme they neuer ſo vyle: ⁊ vnbeleue maketh them dampnable ſeme they neuer ſo glorious.

Fayth is the goodneſſe of the dedes don in the law

AS pertaynynge to ẏ whiche James in this. iii. cha. ſayth What auayleth thoughe a mā ſay ẏ he hath fayth, yf he haue no dedes: can fayth ſaue hym: ⁊ agayne fayth without dedes is dead in it ſelf And ẏ deuels beleue ⁊ tremble. And as the body without ẏ ſprete is dead, euen ſo fayth without dedes is dead. It is manyfeſt ⁊ cleare ẏ he meaneth not of that fayth where of Peter and ⁊ Paul ſpeake in their epiſtles, Jhon

In his Gospell & first epistle, & Christ in the gospel whan he sayth, thy faith hath made the safe, be it to the accordynge to thy fayth, or great is thy faith, & so forth, and of which James hym selfe speaketh in the fyrst Chap. saynge: of his owne wyll begat he vs with the worde of lyfe, that is in beleuyng the promises wherin is lyfe, are we made the sonnes of God.

In beleuynge the worde are we made the sonnes of God.

Whiche thynge I also this wyse proue: Paul sayth, how shall or can they beleue without a preacher? how shulde they preache, except they were sent? Now I praye you whan was it herde that god sent ony mā to preach vnto the deuels, or that he made thē ony good promes? He threatneth thē oft, but neuer sent embassadours to preach ony attonement betwene him and them. Take an ensample ỳ thou mayst vnderstonde. Let there be two poore men both destitute of rayment in a colde wynter, the one strōge that he feleth no greke, ỳ other greuously

Example of the beleuynge of deuels.

mournyng for payne of the colde, I
then come by and moued with pytye
and compassion saye vnto hym ẏ fe-
leth his dysease, come to such a place
and I wyll geue the raymente suffi-
ciẽte, he beleueth, cometh, and obtay-
neth ẏ which I haue promised That
other seyth all this & knoweth it, but
is partaker of nought. For he hath
no faith, & ẏ is because ther is no pro-
myse made hym. So is it wᵗ ẏ deuels,
the deuyls haue no fayth. For fayth
is but earnest belyuyng of Gods pro
myses. Now are there no promyses
made vnto the deuyls, but sore trea-
nynges. The olde Phylosophers
knewe that there was one God, but
yet had no fayth, for they had no po-
wer to seke his wyll nother to wor-
shipe hym. The Turkes and the Sa
recens knowe that there is one God,
but yet haue no fayth. For they haue
no power to worshippe God in spyte
to seke his pleasure, and to submytte
thẽ vnto hys wyl. They made an ydol

of God (as we do for the moost parte) and worshipped him euery man after his own ymaginacion & for a sundry purpose. What we wyll haue done, ẏ must God do, & to do our wyll worshippe we hym & praye vnto hym: but what God wyll haue done that wyll nother Turke nor Saracene nor the moost parte of vs do, what soeuer we ymagen righteous, that must God admytte. But goddes ryghteousnes, wyll not oure hartes admytte. Take an other ensample. Let there be two such as I spake of befor & I promyse both & the one because he feleth not his dysease cometh not. So is it of goddes promyses; No man is holpe by thē but synners that fele their sinnes, mourne and sorowe for them & repente with all their hartes. For John Baptiste wente before Christe & preached repentaunce, ẏ is, he preached the law of God ryght, & brought the people in to ẏ knowledge of them selues, & vnto ẏ feare of God, & then

Another ensampl

Jhon b tist shew the peop their dis se by the law & t sent thē Christ t be heale

sent them vnto Christ to be healed. For in Christ and for his sake onely hath God promysed to receaue vs vn to mercy, to forgeue vs & to geue vs power to resyst synne. How shall God saue the, whan thou knowest not thy damnacyon? How shall Christ delyuer the from synne, whan thou wylt not knowlege thy sine? Now I pray the how many thousãdes are there of them ỳ saye I beleue that Christe is borne of a virgyn, that he dyed, ỳ he rose again & so forth, & thou canst not bringe thẽ in beleue, ỳ they haue ony synne at all? How many are there of the ỳ same sorte which thou canst not make beleue ỳ a thousande thynges ar synne which God dãneth for sinne al the scripture thorow out? As to bye as good chepe as he can, and to sell as deare as he can, to rayse the market of corne and vitayle, for his owne bauntage, wout respecte of his neghboure, or of the poore, or of ỳ cõmune wealth & suche lyke. Moreouer how

bynnes
bydden

many hundred thousandes are there which whē they haue synned, & knowlege their synnes: yet trust in a balde ceremonye, or in a lowsy freres cote & merites, or in ỹ prayers of them ỹ deuoure wedowes houses, and eate the poore out of house and herboure, in a thynge of his owne ymaginacyon, in a koolysshe dreame and a false visiō and not in Christes bloude, and in ỹ trueth that god hath swore: All these are faythlesse, for they folowe their owne righteousnes & are disobedient vnto all maner ryghteousnes of god both vnto the ryghteousnes of gods lawe wher w̄ he dāneth al our dedes (for though some of thē se their sines for fear of of payne, yet had he leuer ỹ such dedes wer no sine) & also vnto ỹ ryghteousnes of ỹ trueth of God in his promyses wherby he saueth all ỹ repent & beleue thē. For though they beleue ỹ Christ dyed, yet beleue they not ỹ he dyed for their synnes & ỹ his deth is a ful satisfaccio for their sines

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to resyst synne.

Paule sayth (to the Romayns in ỹ
x. Chapter.) If thou confesse with thy
mouth that Jesus is the lorde and be
leue with thyne hart that god raysed
him vp from death, thou shalt be safe
That is yf thou beleue he raysed him
vp agayne for thy saluacyon. Many
beleue that God is rych and almygh
ty, but not vnto them selues and that
he wilbe good to them & defend them
and be thyr God.

od rays
d Christ
r our sal
cyon.

Pharao for payne of ỹ plage was
compelled to confesse his synnes, but
had yet no power to submitte himself
vnto the wyll of God and to let ỹ chil
dren of Israell go and lose so great
profyte for gods pleasure. As our pre
lates confesse theyr synnes sayenge:
though we be neuer so euell, yet haue
we the power. And agayne, the scry-
bes and the pharises (saye they) sat
in Moses seate, do as they teache but

not as they do, thus cõfesse they that they are abhominable. But to the seconde I answere, yf they sat on Christes seate they wolde preach Christes doctrine, now preach they theyr owne tradicyons and therfore are they not to be herde. If they preached Christe we ought to heare them though they were neuer so abhominable, as they of them selues confesse and haue yet no power to amende nether to let louse Christes flocke to serue god in spyete which they holde captyue cõpellynge to serue theyr false lyes. The deuels felt the power of Christ and were cõpelled agaynst theyr wylles to confesse ỹ he was the sonne of God, but dad no power to be content therwith, nother to consent vnto the ordinaũce and eternall councell of the euerlastynge God, as oure prelates fele the power of God agaynst them but yet haue no grace to geue rowme vnto Christ, because that they (as ỹ deuels nature is) wyll them selues syt in his

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holy tẽple, that is to wete, the consciẽces of men.

Symon magus

Symon magus beleued. Actuũ viii, with such a fayth as the deuyls confessed Chryste, but had no righte fayth, as thou seyst in the sayde chapter. For he repented not consentynge vnto the law of God. Nether beleued the promyses or longed for them, but wondred only at the myracles which Philippe wrought, and because that he himself in Philippes presence had no power to vse his wicheraft, sorcery & art magyke, where with he mocked and deluded the wittes of the people, he wold haue bought the gyft of god to haue sold it muche dearer, as his successours now do and not the successoures of Symon peter. For were they Symon Peters successoures, they wold preach Chryste as he dyd, but they are Symon magusses successours of which Symon Peter wel prophesied in the seconde Chapter of his secõde pistle sayenge: There were

are spyritualte the successours of symon & Peter

fals prophetes amonge the people (meanyng of the Jewes) euē as there shalbe false teachers or doctours amōge you, which pryuely shal bringe in sectes damnable (sectes is parteta- Sectes.
kinge as one holdeth of Fraunces a nother of Dominik which thing also Paule rebuketh. i. Corinth. i. and. iii) euen denienge the lorde that bought them (for they wyll not be saued by Christ nother suffre ony mā to preach him to other) And many shall folowe theyr dānable wayes (thou wilt saye shall God suffre so many to go out of the ryght way so lōge: I answere many must folowe their damnable wayes or else must Peter be a fals prophete) by which ỹ way of trueth shalbe euyll spokē of (as it is now at this preſēte tym. For it is hereſy to preach ỹ trueth) & thorow couetousnes shall they w̄ fayned wordes make marchādyse & couetousnes it nedeth not to make reherſall, for they that be blinde se it euydently.

What fayth Iames speaketh of.

Thus seyst thou that Iames whā he sayth (fayth without dede is dead) and as the body without the spyrete is dead, so is fayth without dedes, & the deuels beleue that he meaneth not of the fayth and trust that we haue in ỹ trueth of gods promyses and in his holy testamēt made vnto vs in Christes bloude, which fayth followeth repentaunce and the consente of ỹ hart, vnto the lawe of God, and maketh a man safe, and setteth hym at peace wt God: But speaketh of that false opinion and ymaginacyon wherewith some saye, I beleue that Christ was borne of a virgine, and that he dyed and so forth. That beleue they verely and so strongely that they are ready to slaye whosoeuer wolde saye the cōtrarye. But they beleue not ỹ Christe dyed for their sinnes, & that his death hath pealed the wrath of god & hath obtayned for them all that god hath promised in the scripture. For how cā they beleue that Christ dyed for theyr

ſynnes,and that he is theyr only and ſufficient ſaueoure, ſeynge that they ſeke other ſaueours of theyr owne ymaginacyon, & ſeynge that they fele not theyr ſinnes nother repent,except that ſome repente(as I aboue ſayde) for feare of payne,but for no loue nor conſent to the lawe of God, nor longynge that they haue for thoſe good promyſes which he hath made them in Chriſtes bloude. If they repented and loued the lawe of God, and longed for that help which god hath promyſed to geue to all that call on hym for Chriſtes ſake, then verely muſte goddes trueth geue them power and ſtrength to do good workes when ſo euer occaſion were geuē, or els muſt god be a falſe God. But let God be true and euery man a lyar as ſcripture ſayth. For the trueth of god laſteth euer,to whom only be all honour and glorye for euer. Amen.

# A shorte rehear

## sall or summe of thys present tre atyse of iustifycatiō by fayth

Fayth the mother of all good worz=kes iustifieth vs, before we cā bringe forth ony good worke: as the husbōd marieth his wyfe before he can haue ony lawfull chyldren by her. Forther more as ỹ husbonde marieth not hys wyfe, that she shulde continue vnfru tefull as before, & as she was in the state of virginite (where in it was in=possible for her to beare frute) but con trary wyse to make her fruteful: euen so faith iustifieth vs not, ỹ is to saye, marieth vs not to God, ỹ we shuld cō tynue vnfrutefull as before, but that he shulde put ỹ sede of his holy spirite in vs (as saynte John in his fyrst pi=stle calleth it) and to make vs frute=full. For Paul sayth Epheſi. ii. By grace are ye made safe thorow fayth, and that not of your selues: for it is ỹ

gift of god and commeth not of the
wozkes, lest ony man shulde boast
hym selfe. For we are his wozkeman-
shippe created in Chzist Jesu vnto
good wozkes, which God
hath ozdeyned that
we shuld walke
in them.

(:)

Pzynted in Southwarke foz
James Nycolson.
Anno. 1536.